

Early Japan AB3
Feudal Japan AB2

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Unable to bear this, the Ezo appealed to Matsumae himself, but their appeals were not heeded and they were punished for breaking the law. Again Maki Tadaemon:

As the situation grew worse Kekushike, a chief of the Yoichi, although past seventy years of age, went to Matsumae to see the Lord and to appeal. However, he was badly treated and visited with all sorts of punishments for coming to a place forbidden to him and he was barely able to return to the Ezo. He was furious and determined to rally the natives for a war but some of his friends opposed his plans and he finally relinquished them.²²

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Now at first the Japanese had engaged only in trade and the vessels sent to the various *Basho* by the feudal lords had been limited to one ship per *Basho* during the summer trading season. But as the trade increased it became possible to receive from the clan chief additional permits under the excuse of establishing new fishing industries for mackerel, trout, or sea cucumber and the payment for these permits enabled two to three boats to make the trading visit,²³ or when there was great profit in hawks many hawk hunters were sent.²⁴ When, in 1631, gold was discovered in Ezo, alluvial mining was permitted for a fee and numerous miners crossed over to the island, and by 1635 mining had spread as far as Hidaka and Tokachi.²⁵ Thus, the number of Japanese in Ezo increased and so did the length of their stay. It was under such conditions that the conduct of the Japanese became unbearable and, since these Japanese were not strictly regulated, much ill feeling appeared on the part of the natives some of whom wanted to take advantage of the situation to regain their independence. The Matsumae did not police the Japanese and they now permitted anyone to go into Ezo territory as long as there was no infringement of monopoly or existing industries and as long as they paid their taxes and fees.²⁶ About the only enforced prohibition was the one forbidding the transfer of any weapons to the natives.²⁷

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Discontent with this system was the reason for rebellion of Chief Henuke of Setanai in 1644 and for the general rebellion of 1669 participated in by all the Ezo from Shiraoi to Shiranuka on the east coast and

²² *Ibid.*, 173.

²³ *Hokkaido Shi* 1: 126.

²⁴ *Ibid.*, 141-142.

²⁵ *Ibid.*, 148-151.

²⁶ According to the *Kirishitan Senketsu Issu* (Testimony of Christian martyrs), the reason why "Karuburiyo" [Fr. Carvalho] was able to enter Matsumae territory and engage in missionary work was that he had received a permit as a gold miner. (Written by Matsuzaki Minoru), 309.

²⁷ During the fifth generation of Izunokami (Yoshihiro) among the goods taken to Ezo for trade was armor. However, this was prohibited during the period of Shimanokami (Kimihiro). *Ezo Dan Hikki*, "Iron goods were strictly regulated by the Matsumae in the Ezo trade. Knives with steel blades were strictly forbidden." *Tōyō Zakki in Kinsei Shakai Keizai Sōsho*, No. 12: 160.

*175 vessel had visited before and from 1788 on these fishing grounds were actively worked.¹⁶

*648 Inevitably some of the products which were staples of the Matsumae income decreased. According to the *Tsugaru Ittoshi*, the chief staples of the Matsumae were gold dust, hawks, dried salmon, herring, herring roe, strung shells, *Maba* [the fourteen best hip feathers of a full grown eagle, used for arrows], *Neppu* (according to the *Matsumae Ezo Ki* a large seal), *Kotsuhi* (according to the *Matsumae Ezo Ki* a female seal), seal, bearskin, deerskin, salt fish, storks, fish oil, dried cod, sea otter skin, red tangle, salmon trout, etc. By 1669 the gold dust was exhausted and its mining prohibited.¹⁷

Hawks became scarce and by the mid-eighteenth century there were but 22 or 23 among the 390 hunting grounds owned by the clan where hawks could be caught.¹⁸ By 1720 the clan was complaining that "The products of this country and of Ezo are decreasing every year. Previously there was an annual sale of some 3,000 ryō in hawks but hawks are scarce, mining has been stopped and the financial condition is becoming worse."¹⁹ The *SGM* says: "Recently no deerskins are being produced. There are still some deer left but fearing that if these few are caught there would then be none they are left alone." By 1735 the number of deer decreased even further.²⁰ Seals became less in number.²¹ The economic staples of the Matsumae trade prior to the *Basho* system had been limited in quantity. Only if new areas were opened up could sufficient quantities of goods come on the market. That production which increased through the efforts of the *Basho* contractors was marine because it could be increased not only by the opening of new areas but by more efficient methods of production and operation.

*175 The original method of the contractors was to trade with the natives on equal terms for those peculiarly native goods which could be sold in the markets of Japan. From the standpoint of barter it was more profitable to trade the cheapest possible goods to the natives and sell the native products for the highest price obtainable in the mainland markets. The contractors, taking advantage of the ignorance of the Ezo, often committed fraud while at the same time, in the mainland markets, they held a monopoly of the Ezo trade, but, as the Ainu became more attentive to business and as the number of competitive contractors increased, the profit from the barter method fell off and the mer-

¹⁶ Hiday Kyūki (The records of Hiday Kyūhei).

¹⁷ *Hokkaidō Shi* 1: 152.

¹⁸ *Ibid.*, 142.

¹⁹ *Matsumae Nennen Ki* (Annual records of the Matsumae), November, 1720.

²⁰ "In recent years the deer in this region have been almost wiped out and it is said that what few remain have crossed the sea from East Ezo to lands in the South. Consequently very few are left in East Ezo." *Igen Zokurwa*.

²¹ "The Ezo hunt and fish for eagle feathers, bearskin, seal-skin, male and female seals, herring, salmon, codfish, whale and halibut. All of these are extremely rare these days." *SGM*.

262 shelled them and presented them to me nicely baked.
 252 And they were very good eating in that land of scarcity. On asking her why she crashed them, she told me it was to prevent them from bursting.

231 The food question being a somewhat important
 177 one, I had a talk with the chief and asked him if we could not manage to put up a small chicken house and keep a few hens. He readily agreed to the proposal, so in a couple of days or so we had a lodge built of sticks and reeds all ready. We then went down to a Japanese village at the seashore and bought two birds, which we put into the little place. All went well for the first five days and I had an egg daily. But after that, although the hen cackled every day as usual, we could find no egg, and I was greatly disappointed. This went on for several days and I made up my mind to sit in the shed and so try to solve the problem. As I sat watching, behold, on the very first morning what should happen but, as soon as ever the hen began her song, a big grey snake, some five feet long, thrust his head in from the outside right over the nest. I shouted and this made him withdraw his vicious snout sharply. I got the egg that time. The next morning I waited very quietly outside at the back and when the creature wormed his way up among the reeds and popped his head in, I gave him a whack on his back and killed him. I won also that time and got my egg. After that we had no more trouble. That year I killed no less than thirty-six snakes and vipers. On entering the hut, Penri volunteered the following information. "After a snake has swallowed an egg, he, the demon, glides off to a tree stump, winds himself round it, gives a tight squeeze and smashes it. They are very cunning demons."

117 Some little time after slaying my egg thief, I was startled one morning by catching sight of another large snake gliding along the rafters and in and out of the reed thatch inside the hut. Undoubtedly he

593 finish our lesson walking about. As for the younger Mrs. Penri, the old witch would treat her as though she were dirt beneath her feet. It was not a happy [762] family. No wonder the chief's former wife took her own life!

117 I began to wonder what I could do to appease her and make her treat me with more respect and good will, and I hit upon this plan, for I must either do something or change my lodgings and so lose a good teacher. I got up early one morning and, walking fifteen miles to a Japanese shop, bought a pound of tobacco and a pound of brown sugar. On returning with these, I began by giving her small doles of each. In a very few days we were the best of friends and I gained many a smile. All went smoothly after this. Although she would occasionally act like a testy child and give way to rampaging crossness, yet on the whole, peace reigned in the family and all went well, though, when eating, she always turned her back to us.

After being with Chief Penri for some time, I asked him if he could not put me up a small room to sleep in. Just one corner of his abode would do, only it must have a board floor for me to take my rest on. He soon got another old man to help him and the pair of them forthwith made me a place. When finished it measured six feet by nine. I caused them to put a ceiling to it to keep the soot off, and earwigs and other vermin from falling on me from the thatch with which the roof was covered. But sleeping on the floor in this place was far worse than on the raised platform I had used in the open hut, for the new place at once became a play- [136] ground for the rats which trooped in and took their exercise there. I often felt them during the night chasing one another over my body. At my request the chief therefore set up rat traps about my person, in which we caught not a few. Vermin were a great pest when I came first to Ainu-land.

WOMEN AND THEIR WORK

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along and caught me away again and this time changed⁵³⁹ my body into that of a bird. Yet, although I am like a bird in outward appearance, my voice will always be human, and my cry will ever be, "Hapo totto, Huchi totto," "O mother, feed me, O granny, feed me." Such was the dream. After the people had dreamed this, they awoke and went to the place where the cry had been heard. Upon arrival they saw a bird which was in bodily shape something like a cradle, and the cry was indeed as though one said, "O mother, feed me, O granny, feed me." For this reason the people call the goat-sucker "Tokitto."

As such is the origin of the cry of this bird, and⁰⁰⁰ as the sound of its note is so like a child calling, "O^[136] mother, feed me, O granny, feed me," the women, remembering its origin, weep bitterly every time they hear it. Whenever, therefore, the people hear this bird, they say to one another, "There is the cry of the Tokitto," for they may not say *totto chikap*, 'Breast bird,' because the very mention of that name makes the poor women weep much, and it also makes them think of their lost offspring. Again, the goat-sucker only flies about and cries during the night time. The^[776] reason of this is that the horrid demon of swampy places only comes out at night and works in the dark, and this bird, having now a demon nature, resembles her in that habit. Thus we see that the goat-sucker was a human being in the beginning, a dear little baby, but is now, alas, a dreadful demon. The name of the demon is *Nitat Unarabe*, and this means, "Aunt Marsh."

25/ without salt, I never found such food savoury. It
 252 seemed to my palate to be good material spoiled. The
 people, however, cooked it with garlic or anemone flac-
 cida (which I never could stand), and seemed to enjoy
 it. Herrings, sardines, cod and other kinds of fish,
 large and small, abounded round the coasts, and also
 fine large crabs and many kinds of shell-fish. In those
 days I could get a very big crab for sixpence; today
 [178] they are four shillings each. The lakes also were well
 stocked with fresh water fish. Hence there was seldom
 any lack of food.

● 136 There were also plenty of seals, walruses, porpoises,
 swordfish, black fish, bonito and such creatures to be
 caught near the coasts, and now and again a fine whale
 would be washed ashore. Yes, there was plenty of
 food for the Ainu in those halcyon days. And the
 people still hanker after them and wish they would
 return!

136 The fur seal formerly abounded in the waters of
 225 the north and, although they are now seldom seen
 about Hokkaidō, large "schools" of them used annual-
 ly to migrate past Hakodate and Volcano Bay on their
 way to their breeding grounds under Siberia. The
 Ainu used to take many of these and use the skins for
 barter and soft clothing, and eat the flesh for food.
 Even so late as the year 1891, Professor John Milne
 wrote of these mammals as follows:

136 "In Volcano Bay I saw for the first time the fur
 seal migrating northward. (This was in June.) At
 a distance of several miles it appeared as if the surface
 of the ocean was covered with jumping fish. On ap-
 proaching nearer, a glass showed them to be seals,
 which were diving and jumping out of the water, but all
 heading in the same direction. Before we passed them
 —which took several hours—hundreds were within
 50 or 100 yards of the ship. The area they occupied
 was at least 5 miles square, and reckoning that each
 seal was, say, fifty yards from its neighbour, the

SUSTENANCE

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'school' must have contained not less than 30,000/36 ● individuals. During the winter the exact localities these creatures frequent is not known, but it is probable that many of them are in the ocean off the coast of Japan Yezo fishermen, during the winter months, capture a few hundred of these animals off the south coast." But nowadays one very seldom sees a seal in these parts; they appear to have been nearly exterminated. [225 178]

As for land animals, Hokkaidō abounded in them, and meat was plentiful. Bear flesh, venison, racoon, foxes and hares were abundant, and the people were well fed. The skins of all these animals were bartered to the Japanese and Manchurians for lacquerware vessels, earthenware, iron pots, clothing material, cottons, old swords, Manchurian garments, earrings, beads and so forth. Sometimes one comes across Manchurian pipes, rings, and cash used as ornaments. All these, as well as rice and *saké*, were procured by bartering fish, deer's horns, and skins for them. Besides meat procured by hunting, there were plenty of duck, wild geese, swans, tree grouse, woodcock and many other kinds of birds, all of which were used as food. So that the people were not badly off. 136 262 439 511

At the time I am now writing of, there were very few bridges over the rivers and not a foot of railway was yet laid. We travelled for the most part on pack horses, and were ferried across the rivers—horses, packs and all. One day my horse, packs and I all went under water, the horse having jumped out of the boat with me on his back. Fortunately there was a Japanese inn on the other side, to which I went to dry myself and goods and get a meal. It was a very nice luncheon. When I had finished I said to the boy who waited on me, "That was a very nice woodcock you gave me, but how did you get it this time of year?" "Oh," said he, "that was not a woodcock but a chicken." "What," I replied, "do you mean to tell me that 48

48 you kill such little chickens as that for food?" "Oh, no, Sir," said he. "It died yesterday!"

000 The foregoing little incident reminds me of another one of a somewhat similar nature. I had not been long in Hakodate before I set up housekeeping. My cook, housekeeper and general factotum was a Japanese man aged forty. Although a very good fellow, I found out later that he was very busy "feathering his own nest." One day he came to me and said, "I think, sir, it would be well if you were to have chicken today for dinner." "But why, cook?" I asked. "Oh," he replied, "one of the hens is quite sick and cannot live many hours longer. I think it would be best to kill it at once before it is too late. It will make you a fine dinner, Sir." "No, thank you, cook; you may have it." And he really did kill and carry it home, where he cooked it and he and his family ate it up. Well, he is dead now, and I can only say, "Peace be to his ashes!"

136 I know of one district by the sea where the people
262 are very fond of turtle soup. Sometimes when the fishermen go far out to sea to fish, they bring back a turtle or two which they catch on the surface of the water. These they kill and feast on. I am told that the stews they make of them are fine eating. That may be so, but having seen and smelt the mixture once, I could never thereafter bring myself to taste it. Three years ago one of these creatures found its way ashore at Usu. The people soon caught it. It was quite a big one and they were delighted with their capture. But, instead of killing it, the Japanese and Ainu combined in giving it a large quantity of *sake* to drink and then sending it adrift again. The [825] Ainu worshipped it and offered it fetish shavings 778] before parting with it. Such a procedure is said to bring great good fortune.

137 Hokkaidō abounds in fruit of kinds. There are
262 raspberries of several varieties which are very good

773 decomposing, turned into marshes, swamps and bad water, among other things.

I have a further legend by me which refers to the water-wagtail and his help in creation. It is very short and runs thus:

"In very olden times, when God determined to create the world, He caused a water-wagtail to come down out of Heaven to assist Him. The way he helped was like this: God made him fly down from above and settle on the rough places He Himself had already cast up with His mattocks and axes, and, in order to make the ground level, ordered him to hop and jump about on it, scratch it with his claws, flap with his wings, and wave his tail up and down. Thus it happens that at the present day whenever this bird is seen he is certain to be found beating the earth with his tail."

829 It would appear that the Creator was not always infallible in His choice of localities in which to place the creatures He made. The following story will show what I mean. It has reference to the race of the bears and sea lions.

000 One day, as I and a native companion came riding over a high spur of a mountain down toward the sea-coast, we heard a great bellowing out at sea. It sounded like some monsters fighting. It was not far from my friend's home and I asked him what it was. He at once pointed to a flat rock about a mile out and told me the noise came from there. He said it was made by [134] a big school of sea-lions which had come there, as they did every year at that season, for breeding. The bellowing was a challenge to the mountain gods, i.e. bears, to come down to fight. I told him I would like to hear all about this when we reached his house, where I was to stay. The following is his story.

773 "Many of the larger of the wild animals, both of the sea and land, have the same origin as the demons

773 while the sea-lions were vanquished and were ordered to depart to the sea. These creatures have never been at all satisfied with their lot, so at a certain time every year they come and bellow toward the mountains and challenge the bears to come and do battle."

- 136 As my friend told me it would be quite safe to row out to the rock and see the creatures, I one day got a man to take me there. The nearer we approached, the more they bellowed. They plunged off the rock into the sea and completely surrounded the boat with their heads toward us. I really thought we should have been attacked and drowned. But my friend handed me [525] a good sized stick he had brought along and asked me to strike the edge of the boat continuously with it. With the first noise I made by a blow, they drew off and we were allowed to climb upon their rock and inspect. It was quite smooth and flat and there was nothing on it. As soon as we left, the animals at once returned to it and the bellowing began again all around.

My friend showed himself very friendly while I was with him, and when telling me about the race between bears and sea lions, related other stories, such as the following, all of which have something about bears in them. Said he, "I must now tell you about the marten and the racoon.

- 773 "The marten and racoon were both made by the Creator to act as servants to bears. This is the reason that those little divinities reside in and about the dens of these deities. Their special duties are to act as cooks and drawers of water. Among them may be seen some with black faces. These are the cooks, and they get black through working among pots and kettles. The common racoon is a very good deity indeed, and when a person intends to offer one in sacrifice, he should send round to his friends and invite them, saying 'The cook of the God of the Mountains is about to be sent away, come ye and rejoice.' Then when all the

539 A very extraordinary piece of lore concerning this matter is embodied in the following. "Some of the old Ainu have told of a large snake which is said to have been the immediate cause of wasps and stinging ants. This monstrous reptile was said to be of the feminine gender, of very great length, of a beautiful colour and very charming and seductive to look upon. But she was a very dangerous creature. One day she met an Ainu who was hunting far away among the hills, and tried to seduce him into evil. But he escaped her wiles, whereat she was very angry. As a punishment, she told him that he should be unable to die for a thousand years. And so it came to pass that when he attained the age of a hundred years he shed his hair, skin and teeth, and became a child again, subject to all the ills of babyhood. As the snake said it should be, so it was. Ten times did he reach the age of a hundred, ten times did he lose his beard, hair and teeth, and ten times did he become a little baby. But when he came to be one thousand years of age he died. His name was Enewa, and this I believe to mean "Existing." At length, however, the mighty woman snake was slain by a man, and as the carcass decomposed the particles thereof became wasps and stinging ants."

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● 136] Chief Penri told me that the worst kinds of snakes and vipers were originated by a famous Japanese warrior called Yoshitsune, who is said to have fled to Yezo in the twelfth century A.D. and lived for a time in hiding among the Ainu at Piratori. Having stolen a boat from his hospitable friends, he ran away. Being hotly pursued by his host, in his hurry to push his boat away from the river bank, the pole he was pushing off with snapped in two. One part stuck on the bank and became snakes and vipers, that in his hand he cast into the river where it turned itself into eels and lampreys. When I first went to Piratori the Ainu had nothing good to say about this Japanese hero.

2: Batchelor M-5 (1877-1924)1927

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AN ANGRY BEAR

Drawn by T. Katahira, an Ainu

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CHAPTER XXXVII

THE PINE-MARTEN, ADONIS, AND SKYLARK

Among the wild flowers of Hokkaidō, the Adonis ¹³⁷
is regarded by the Ainu as one of the prettiest, if not ⁸²⁴
indeed the prettiest of all. According to them, its
beauty is accounted for by the fact that it is supposed
to have once been a goddess—the daughter of one
of the deities who are said to have the rule in the skies
next to this earth. The pine-marten also, which is ¹³⁶
a very important little animal, is thought to have had ⁸²⁵
his origin in Heaven.

The adonis is, without doubt, a very beautiful
flower. It is of a bright yellow colour and blooms
before the green leaf appears. It is a real harbinger
of spring, joy, and warm weather. It is the very first
flower to blossom here in Hokkaidō, and may some-
times be seen in secluded spots, where it is sheltered
from the wind, even before the snow is all melted. I
have sometimes dug it up as early as the end of Febru-
ary, while in March it is very abundant. It is this,
perhaps, which causes the people to love it so much.
Indeed, they regard it with quite as much affection
as the children of England do the snowdrop.

The legend regarding the first appearance of this ⁵³⁹
flower in Ainu-land is well worthy of consideration, ⁸²⁴
for it is both pretty and instructive in its teaching. ⁸²⁵

"The divine pine-marten is a god who in the be-
ginning had his home in Heaven. But he came down
from above and took up his abode among the Ainu.
Here he stands very high indeed among the deities

CHAPTER XLVII

SOME SHOOTING INCIDENTS

In our very early days in Hokkaidō there were 117 times when we could get no animal food to eat. We found this very trying in the winter. I therefore determined to buy a gun and try to better matters in this respect. After the gun came, I was able to keep our larder well stocked with such things as wild duck, snipe, wood-cock, tree-grouse, hares, and now and then wild geese. But as the years passed, times so changed that now one can only think of those early days and smack his lips. [136] ●

One day an English gentleman and his wife came to visit us at Sapporo. They were supporters of Missions and it was my pleasure to take the gentleman with me to some of the rougher places of the interior. Just before starting, my friend saw me cleaning my gun, when he informed me that he was very sorry to see that I shot, and that he did not consider it right for a missionary to shoot birds and animals. So, in order not to offend one of our supporters, I put my gun out of sight. His dear good wife also, being of like opinion, had the grace to tell my spouse, who had a couple of very pretty duck wings in her hat, that she did not think ladies ought to wear feathers!

My friend and well-wisher soon started off with me on our tour, and in a few days we arrived at a hamlet in the interior, where an old Ainu friend had put up two nice rooms in his house, in which I always stayed. As it happened, I had not brought a very big supply of tinned provisions with me, so it was not long before we ran out of animal food.

539 is the perfect number) big storehouses. The people
226 of the surrounding districts, hearing of this, went to
him and purchased food. Every year they brought
many precious things, among which were fine swords,
and with them traded by way of barter. And so this
gentleman became very rich.

"Thus did he live and prosper. One year, however,
not a single fish ascended his river. As it happened,
he had some left over from the previous year, stored
in his six godowns. But alas, all there was quickly
came to an end.

"One day he went to one of his lakes near, to try
angling, but he got no bites. After a long time, think-
ing it would be useless to try any longer, he was about
to start off home disappointed, when at that very mo-
ment he felt a fish bite at his bait. With great joy he
pulled up the line, and, behold, there was a fine fish on
the hook. 'Pull me up at once; be quick, be quick!'
said the fish. 'Haul in faster; yet faster!' it said. So
he quickly dragged the fish right up to the ice hole.
As soon as he had pulled him on to the ice he gave him
a sharp knock on his head. Then the fish said,

" 'O Sir, be quick and whack me on my head. Be
quick and strike hard and fast. Come, make haste and
eat me up.' So, after beating him well he killed him.
When he was quite dead, the fish said, 'O Sir, make
haste and squeeze me; press me hard; eat me at once;
eat fast.' Looking at what he had caught he found it
to be a fine silverfish.

136 (The Ainu name for the silverfish is *inumbe-ibe* and
252 it is *Trichiurus japonicus* Tem. et Schlegel. The Ainu
262 name means 'squeezed food.' This is because it is
eaten raw, having been first well beaten and squeezed.)

"Seeing what it was, the gentleman thought thus
within himself: 'Here I have lived and fished for many
years and have always had plenty of sport. There has
been abundance to eat and much to spare. Now, hav-

THE AINOS OF YEZO, JAPAN.

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The height of the monuments varies from 3 to 6 feet, and depends upon the age and position of deceased. Monuments for women are plain posts, not so high as those accorded to men. 764
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Mourning customs vary greatly in different parts of the island. The period of mourning may last three days, or as many years. This is a subject concerning which little seems to be known. Formerly it was the custom to burn the houses of the dead, but this is no longer done in Yezo. 765

PUNISHMENTS.

In the museum at Sapporo there is a collection of clubs, carved in rough relief, which the Ainos use in punishing wrong-doers. Their punishments are severe, but they do not take life, even for the crime of murder. The murderer is bound to a cross for a week, and, after his release, receives some good advice from the judge, when he again takes his place as an honorable citizen. [681]
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The clubs are used for punishing thefts and other crimes. The prisoner is stripped to the waist, and heavy blows are delivered upon the bare back. The Ainos also have certain trials to prove the innocence or guilt of the accused person, such as the trial by hot water, in which a stone must be picked from the bottom of a kettle of boiling water, and the trial by a heated iron, which is supposed not to burn the flesh of one wrongly accused. Mr. Batchelor states that a murderer has his nose and ears cut off, or the tendons of the feet severed. These cruel punishments are undoubtedly old practices no longer in vogue, although one can not speak very confidently as to the cause of their discontinuance, unless it be due to Japanese control. H. von Siebold has supposed, from these old customs that the Ainos were once a savage and warlike people. They may have been so; as one might infer from Japanese tradition, but it seems to me unsafe to make the assumption on the grounds suggested by Von Siebold. Their present character does not sustain it in any way. Sympathy, regard for physical suffering of others, are not early developments in human character. Lingered traces of savage heartlessness and cruelty are still recognized in the practices of our own children. [695]
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HUNTING AND FISHING.

Wild animals, as bears, deer, foxes, and many others, abound in the Yezo forests, while the sea yields an abundance of fish of an excellent quality. The Ainos are brave hunters, and they are largely dependent on the chase for their animal food and winter clothing. Their hunting implements, however, are of the rudest description. The bears of Yezo, which are the same as the brown or grizzly bear of North America, are large and dangerous. At certain seasons they do not hesitate to attack man, even entering the dwellings in search of food. These fe- 224
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pretty *kimonos* (gowns) and with oil-paper umbrellas, were toddling along on their wooden clogs, and a crowd of loafers stood gazing at the ship as she came to anchor. The Peak, more than 1000 feet high, was towering on our south side, forming a peninsula, joined to the mainland by a sandy isthmus, and the large bay swept round us, forming nearly a circle. The place has a striking resemblance to Gibraltar.

I landed, and put up at a tea-house, where I was in hopes of learning something regarding the island from the Japanese settlers, but no one knew anything. The reports that there were no roads extending beyond a few miles; that there was but very poor and scarce accommodation along the coast; that the Ainu, who lived further north, were dirty people; and that the country was full of bears, were certainly not encouraging to an intending traveller.

I must confess that my first day in Yezo was a dull one; but the second day I had the pleasure of meeting a Mr. H., a resident, who kindly offered me his hospitality, and the next two were pleasantly spent at his house. In conversation with a friend of his, I heard the remark that no man alone could possibly complete the circuit of the island of Yezo, owing to the difficulties of travel; and my readers can imagine the astonishment of my interlocutors when I meekly said, that if no one had ever done it, I was going to do it; and, indeed, that I intended to set out alone the next morning.

"Impossible!" said one, "you are too young and too delicate."

"Absurd!" said my kind host, "it would take a very strong man to do it—a man who could stand any amount of hardships and roughing." At the same time he gave me a pitiful look, which undoubtedly meant, "You are a mere bag of skin and bones."

However, the bag of skin and bones kept his word, notwithstanding the poor opinion that his new friends had formed of him.

The preparations for my journey were simple. In two large Japanese baskets I packed three hundred small wooden panels for oil-painting, a large supply of oil colours and brushes, a dozen small sketch-books, my diary, three pairs of boots, three shirts, an equal number of pairs of woollen

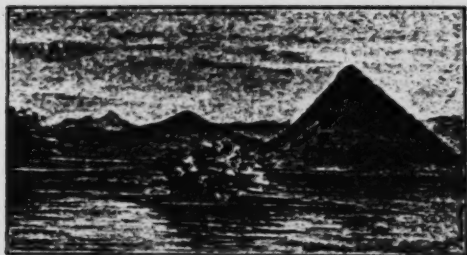
- 133 An excursion which I enjoyed more was to the Toya Lake, with its three pretty islands in the centre and the magnificent Uso Volcano on its southern shores. The walk there and back was hardly fifteen miles, over a mountain track and through forests of pine-trees and oaks. The lake is about 250 feet above the level of the sea, and is about five miles in diameter. Its shores are surrounded with thickly-wooded hills, which have grassy terraces at a certain altitude, extending especially towards the north-western shores of the lake. The barren Uso Volcano, with its sterile slopes, is a great contrast to the beautiful green of the comparatively luxuriant vegetation of the lower altitudes. The lake finds an outlet into the Osari River by means of a high waterfall.

The following day I rode back to Mombets, and the next on to Shin-Mororran (the *new* Mororran, distinguished by this affix from Kiu-Mororran, the *old* settlement on the northern shore).

Mororran has a well-protected harbour, and it would be the best future port in Hokkaido if the anchorage were of a larger capacity. In more speculative hands than the Japanese this port would be a great rival to Hakodate. It consists of a thickly-wooded peninsula, which forms a well-sheltered bay, at the entrance of which the picturesque island of Daikuku stands high above the sea-level. In the harbour itself, smaller islets and huge rocks contribute to its beauty.

- ∞∞ The village of Mororran is a mere streak of fourth-rate tea-houses along the road by the side of the cliffs. Apart from the natural loveliness of the harbour, it has, indeed, no claims to consideration at present. In former days it was called by the

● [136] Ainu, Tokri-moi, "the home of the seals," for these valuable amphibious animals were said to be then plentiful in the bay.



TOYA LAKE, NEAR APUTA.

942 placed on his head, whilst his better-half helped him on with
 his regal *imi* (garments), as well as a large sword, which also
 made part of his regal insignia. The crown had in front a small
 [532] bear's head roughly carved in wood, and the clothes were very
 gaudy. They were made of strips of blue, white, and red cloth
 sewn together. The materials used were Japanese, but they
 were cut and arranged in a thoroughly Ainu pattern. Though
 123 he began well, Benry was not a good sitter, and, like most
 152 animals, he did not like to be stared at. He felt the weight of
 a look, as it were, and it made him uncomfortable. Not many
 minutes had elapsed before he became openly impatient; he
 even showed his temper by flinging away his crown and his
 wooden sword. On the other hand, sketching in Benry's
 house was no easy matter for me. With all the respect due to
 [352] the chief of Piratori, I am bound to say that his house was not
 a model of cleanliness. Those of his hairy brothers and
 123 subjects were no better than his, and many were a great deal
 worse. Fleas and other insects were so numerous that in a
 [134] few minutes I was literally covered with them, each one of
 them having a peaceful and hearty meal at my expense, while
 I, for the sake of art, had to go on with my sketch and leave
 them undisturbed. Notwithstanding all this Benry was im-
 mortalised twice that day, and his maid, housekeeper, or wife
 —three words which have the same meaning to the Ainu—
 was also handed down to posterity while in the act of spinning
 [284] the inner fibre of the *Ulmus campestris* bark, destined to form
 a new garment for her lord, master, and husband.

123 When I went out to sketch the houses and storehouses in
 517 the village Benry and another man followed me everywhere;
 171 but neither he nor his fellow-shadow seemed to take any
 interest in the sketching. In Japan, Corea, and China I have
 often been surrounded by hundreds of people attentively
 watching every stroke of the brush, and I have always found
 them clever and quick in making out the meaning of each line
 or brush-mark. I can assert, without fear of being contra-
 dicted, that the majority of Japanese, Coreans, and Chinese
 are even quicker than Europeans in that respect, owing to the
 fact that lines constitute for them the study of a lifetime.
 Chinese characters, which are nothing but a deep study of
 lines, are adopted by the three above-mentioned nations, and

small islands and picturesque rocks, standing like huge jewels in the water, while on the Horoizumi side, as far as the eye can see, there are only cliffs of peculiar shapes, and marvellously rich in colour. 133

I got two fresh animals, and pursued my journey towards Horoizumi. Rocks, rocks, nothing but rocks! My ponies stumbled and slipped all the time, and for eighteen miles the riding was hard and intricate. I had to lead my ponies most of the way, and help them, pull them, or push them, from one rock on to another, and down the next, and so on.

The scenery all along was magnificent and grand. A short distance from Shamane a large natural archway emerges from the sea, which is called by the Ainu, Shui-shma, "a hole in stone."

Holes have been pierced through the rocks in several places, to give comparative safe passage, and to prevent wayfarers from being carried away by the waves. Over the entrance of one of these tunnels a pretty waterfall, descending from a great height, gives a poetic effect to the scene, while it obliges the unfortunate traveller to take an extremely cold shower-bath, should he wish to push forward on his journey.

As if all these discomforts combined were not enough, it is to be added that the rivers in this part of the coast, though not wide, are extremely swift and dangerous to cross. My second pony was carried away by the strong current when I crossed the Poro-nam-bets,¹ and I had great difficulty in rescuing him.

At Shamane there are a few Ainu, but from there to Horoizumi I saw none. [162]

Sardines are very plentiful all along this coast, and long seaweeds also abound. The latter is used for export, chiefly to China. Horoizumi, a nice little village of one hundred and fifty houses, is the most picturesque in Yezo. It is built on the slopes of a high cliff, and it reminds one much of the pretty villages in the Gulf of Spezia. I arrived at sunset, and the warm red and yellow tints which the dying orb of day was shedding on the weather-beaten brownish houses, gave a heavenly appearance to this very earthly place. As I got nearer, a good deal of the heavenly had to be discarded, for the odours of fish-manure and of seaweed are two smells

¹ Poro, large; nam, cold; bets, river.



A NATURAL STONE ARCHWAY NEAR SHOYA.

CHAPTER VI.

From Cape Erimo to the Tokachi River

133 THE mountain pass between Horoizumi and Shoya is supposed to be very dangerous on account of bears. I rode the 136 ten miles quietly, but failed to meet or see any. The way through thick woods is exceedingly pretty. After traversing a small valley with a dense growth of scrub-bamboo, it climbs a small hill, from the top of which a lovely view of Cape Erimo lies like a picture before one's eyes. There are only 000 thirty houses at Shoya, and the place could not be better described than by the words "a miserable hole." The rough weather, as well as several landslips, had some time before my arrival broken all communication between Shoya and the next village east of it. There is a rough mountain trail as far as Saruru, but my ponies could not possibly get through the scrub-wood and heavy climbing, and none of the natives could be induced to carry my luggage. They all positively refused to follow me on account of the multitude of bears which they said were on the mountains.

"If the sea goes down," said an old fisherman, "you may be able to get through early to-morrow morning at low tide; and, if you are careful, you will not be washed away by the waves."

thus be forced to try the mountain track, which I was told was not so very rough from this point. A half-caste offered to show me the way. It was a very stiff climb among thick shrub, but it was comparatively smooth work after the experience of my journey from Shoya. I came across many tracks and footprints of bears on the mountain. In some places the marks were quite fresh and of different sizes, varying in length from one foot to four inches. The half-caste told me that black bears seldom attack men unless they are hungry. They often attack horses. [136]

"But if they hear that a man is near they will not dare to attack even the horses," he said, and then began to sing at the top of his voice. His singing, half Japanese, half Ainu, was so excruciating that it was no wonder to me that it kept the bears away.

We crossed two rapid streams before reaching the summit of the mountain range. The view from the summit was lovely. In the distance I could distinguish two headlands, while an immense stretch of stormy sea and a high mountain were in the foreground. I began to descend, and again I got into the region of thick forest and scrub. I perceived a few houses near the coast, and we made for them. It was the village of Moyoro,¹ or Biru, as it is called by others. [137]

Between Saruru and Biru, where the mountain track sometimes descends to the shore, I found many Ainu and half-breeds, especially in the two villages of Onnito² and Bitatannuki.³ They are said to be very bad, and what I saw of them, even at Biru, corroborated this assertion. [162]

Biru is situated on a small bay, in the centre of which some gigantic pillars stand out at a great height. The rough sea dashes against them, and thousands of crows and sea-birds have chosen these rocks for their abode. Biru is not a large village. There are only forty fishermen's huts, most of which are on the high cliff surrounding the small bay; the others are down on the beach. Kelp, seaweed, and sardines [137] [136]

¹ Moyoro. *Moy*, a bay; *oro*, to be in.

² Onnito. *Onni* or *Onne*, great, large; *to*, lake, swamp.

³ Bitatannuki. *Bitat*, to undo; *tannu*, long; *ki*, rushes, reeds.

are as abundant here as on the south-west coast, and maintain the staple industries of the inhabitants. The seaweed is of great length but small width. Fourteen more miles over the cliffs brought me to Perohune.¹ There were four large deltas to cross, that of the Toyoi-pets² being the largest. The current in all these rivers is extremely swift.

Perohune enjoys a big name, but there is only one house in the place. I was, however, fortunate enough to get two good ponies there. The fog was settling down thicker and thicker, and I could not see more than a yard or two in front of me; but at times it lifted up for a few moments, and showed me either the dangers I was nearing or the landscape I was losing. I passed two lakes, the Tobuts,³ otherwise called Oputs, and the Yuto. Both are divided from the sea by a narrow sand-ridge. There is but little of human interest along this deserted coast. There are no houses and no people, but many small rivers, and now and then high cliffs. My ponies, driven mad by the *abus*, the terrible horseflies of Yezo, constantly threw themselves down and rolled on the sand.

From Perohune to Yuto Lake the distance is about eleven miles, and from Yuto to Otsu it is eleven more miles, on a very easy track. I saw some large sea-birds and penguins, and I was struck by the great number of drift logs which had been washed on shore by the sea. The last thirty-eight miles of the coast was literally covered with this drift wood. During the summer months the fog is always dense along this coast, greatly owing to a cold current which comes from the Otkoshk Sea, passes through the strait between Kunashiri and Etorofu, in the Kuriles, and then turns south, following a great part of the south-east coast of Yezo. Not far from Erimo Cape it meets a warm current from the China Sea, which passes through the Tsugaru Strait, and which in all probability is the Kuro-shiwo, or Japan current. This Japan current parts from the main stream near the south-western

¹ *Pero* or *Pira*, cliff; *Hune*, *Hun*, a particle indicating the existence of something at a place.

² *Toy*, earth; *o*, (?) *i*, a place; *pets*, river.

³ *To*, lake, swamp; *buts*, mouth of a river. *O*, a meaningless prefix; *puts*, mouth of a river.

"It is a kind of a jungle, in fact," said they, "in which yellow and black bears are plentiful. The rivers, which are numerous, are swollen by the heavy rains that have fallen lately. The natives up the river are unsociable and bad, and they will kill you. Then in the high grass horse-flies, black-flies, and mosquitoes abound." 000

"If you attempt it alone," said the wise man of the party, "you will not come back alive." 136

These reports were not encouraging, but, anyhow, I determined that, Irish as it may sound, *dead or alive*, if there were any Ainu up the stream I would see them. Owing to the difficulty of taking even my usual baggage, and not wishing to burden my ponies with more than was necessary, I decided to carry with me only a paint-box, many wooden sketching panels, my diary, and my revolver. I left all my other things at Otsu to wait for my return. 132

"Should you not come back again, can I keep all your belongings as my property?" kindly enquired the landlord of the tea-house, when I bade good-bye to him and to all the villagers who had collected round early in the morning to see me start. 000

I took two ponies, as usual. I left Otsu at dawn, and followed as well as I could the winding course of the river. Not far from Otsu I came to the thick jungle of high reeds and tall grass of which I had already heard. I made my way through the first obstructions; but I had not been in the jungle more than a few minutes when I was simply devoured by horse-flies, mosquitoes, and black-flies. My ponies were kicking, bucking, and trying to bolt, as they also were literally covered with horse-flies, sucking their blood and stinging them to madness. The reeds and grass were about ten or twelve feet high, so that, being higher than myself on my horse, I could not see where I was going. I kept along the river bank as much as I could; but in many places it was difficult to get through the ravines which one invariably finds along rivers, so I kept a little way off on the west side, and had the noise of the running river to guide me. For many wearisome hours I rode through this jungle, the dividing reeds continually rubbing against my face, arms, and legs, sometimes making pretty deep cuts with their razor-edged long leaves. The huge 136 137

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shirau—the horse-flies—grew more and more tiresome as the sun got warmer, and my head and hands were swollen and bleeding. The sun was by this time high in the sky, but there were no signs of the jungle coming to an end, no indications of huts anywhere near—no other noise but the sound of the crashing reeds and the running water of the river. My ponies were feeding well, as grass was plentiful; but I was faring badly. What with the exertion of keeping the ponies in order, while the densely-entangled reeds nearly dragged me off the saddle—what with the plague of mosquitoes and horse-flies, added to the sense of weakness caused by fatigue and hunger—it was really a terrible time for me—one of the worst episodes in my life. Nevertheless, I persevered, and went on and on, determined to reach my destination. I came upon two very large swamps, which forced me to make a wide *détour*. The ponies were very tired, and so was I. When darkness set in I halted, took the heavy pack-saddles off the ponies, and tied the animals to them, so that they could not bolt during the night; and wearied, disheartened, and discouraged as I was, I began to think how stupid I had been to start on such an expedition without carrying any provisions with me—without having provided myself with even a tent or a covering of any kind.

Circumstances made me a philosopher. What is the use of worrying about things that cannot be helped? After all, when you get accustomed to it, starving is really not so bad as people think. One of my ponies was of a sentimental disposition, and he seemed to understand my troubles. He came close and rubbed himself against me, placing his head near mine. It was touching, and in the solitude in which I was the sympathy of the dumb beast was as precious as that of a human being. Had he been able to speak, he might have been taken for a Christian, and a good one, too! He had been fearfully stung by horse-flies, and my petting him seemed to alleviate his pain. There is nothing like sympathy and a little personal kindness if one wants to make friends with animals. The last few rays of light were spent in putting together the notes which I had taken during the day, and which enabled me to draw a sketch-map of the river. At [122] Horoizumi some days previously I was able to buy myself

123 flies and black-flies, looked just like a large family of restless
609 monkeys. They were gentle and kind—much more so than
[157] any of their more civilised brethren; and one of them, a fine
old man, came forward when I came out of the hut and wished
me to go and see a big yellow bear they had captured. I went,
123 and near the man's hut, in a rough square cage made of
609 crossed branches of trees, was Bruin grinding his teeth as we
• 136 drew near. In a sing-song monotone the man told me the
224 story of the hunt, and how the bear had been captured. Then
we went from one hut to another all through the village.
Yamakubiro is the name given to the huts taken collectively,
but the man took good care to explain to me that one part of
the village (numbering only seven houses) was called Tchiota,
and the other, a short distance away, was named Yammakka.
Tchiota in the Ainu language means "dead-sand," and Yam-
makka is "land in behind."

574 Yammakka has ten huts. The hut in which I had to put up
609 was more than filthy, and I had a sort of presentiment that
my landlord was a scoundrel. He saw me giving a small
silver Japanese coin to a girl I had painted. From that
moment I noticed his eyes were continually fixed on my
waistcoat pocket, out of which I had taken the coin. However,
I did not think much of that, as all Ainu are fond of beads,
metals, or anything that shines. When the evening came I
tried to go to sleep on the hard planks, as usual. There is
undoubtedly more *board* than *lodging* about Ainu accommo-
[136] dation. Myriads of Taikkis, the tiny but troublesome and
uninvited guests of all dirty dwellings, did me the honour
to sup off the few drops of blood which remained in my
veins. I owed it to a bottle of Keating's Powder that I was
not carried away bodily by them. I felt cold and feverish, and
having no civilised bed-clothes to cover me, I slept with my
clothes on; and this the more willingly, as I felt an instinctive
mistrust of my host, and I thought it was as well to be ready
for any emergency.

A few salmon were hanging right over my nose. They
hung low, but they smelt high. I had been given a place in
the south-west corner of the hut, and my landlord retired to
the north-east corner. Though this may sound very far, my
host was really not more than a few feet away from me. He

rivers where fish is abundant, as in the Yezo watercourses. The Ainu at Frishikobets took very kindly to sitting for their portraits, and one after the other—all the best types—were immortalised either in oils or in pencil. Strange to say, I came across another old woman, a lunatic, very similar to the one I saw at Yammakka. Her face was that of a witch, her eyebrows joining downwards somewhat in the shape of an owl's beak. Her long pale hands and face, and the long wild hair covering half her face, gave her a striking appearance. She had, however, not yet reached the stage of imbecility which her Yammakka sister had attained. Lunacy is very common among the Ainu, and the unfortunate creature thus afflicted seems to lose not only the respect, but also the pity, as well as care, of all the others, and is treated by them as a worthless animal. 283
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888
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After crossing the Frishikobets River, some distance off, on the east side of the Tokachi River, are the villages of Upar-penai,¹ twenty-one Ainu huts, Memuro-puto,² sixteen huts, and Ottoinnai,³ fourteen huts. Then comes Kinney, with seven houses; and finally Nitumap,⁴ the last village on the Tokachi River, has as many as thirty-six houses. 361

The huts of the Tokachi region are much smaller than those on the Saru River, and near many of them is a cage, in which a big yellow or black bear is confined. The natives told me that yellow and black bears were numerous in the neighbourhood. Deer (the *yuk*, male deer, and *morwambe*, female), were formerly plentiful, but now are very scarce. A few years ago a pestilence killed great numbers of them, and since then they have dwindled away. 342
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Not many miles from Frishikobets a huge cliff rises perpendicularly along the Shikarubets River. A landslide seems to have taken place, which leaves one side of the cliff perfectly bare and rugged, showing the strata composing the soil. It is of a light yellowish colour, and it is called by the 133

¹ *U*, place; *par*, mouth; *pe*, undrinkable water; *nai*, stream; *Upar-penai*, a place at the mouth of a stream of undrinkable water.

² *Me*, in front; *mu*, sheltered spot in a river; *ro*, track; *puto*, mouth of river; *Memuro-puto*, track in front of a sheltered spot at the mouth of a river. [192]
[103]

³ *Otto*, into; *i*, a place; *nai*, stream; *Ottoinnai*, a place in a stream.

⁴ *Nitumap*, open trunk of a tree.

133 River, and also in that of the Kushiro River, but it does not
317 form the surface soil, covering large areas of ground, as in many places on the south-western portion of the coast.

133 The different aspect in the tertiaries of the south-east and south-west coast may be accounted for by the presence of breccia and conglomerate, shales and sandstones, on the western part, while on the eastern coast beds of lignite, coal of inferior quality, and diatom earth form the tertiary strata. If it were not for the total want of harbours, or even moderately sheltered anchorages for ships, this south-west portion of Yezo, with its agricultural resources, its milder climate, and the facilities that it offers for the construction of roads and railways, ought to support a large population. As things stand now, there are no colonists inland, and the coast is deserted and desolate-looking. As I have mentioned before, the only drawbacks

[132] are the thick fogs prevailing during the summer months along the south-east coast, and I believe that this in some measure
000 accounts for the Japanese not wishing to settle in a part of the country so depressing to their spirits and so trying to their nerves. I have often noticed how easily affected the Mikado's subjects are by atmospheric and geographical conditions, and how, before settling to do business, they make a point of finding some pleasant spot where to cast anchor, thinking more of the amenities of physical existence than of the facilities for successful trade. I did not see a single house for

361 twenty miles until I reached Shaubets, a village of eleven Ainu huts and one Japanese house. Thousands of sea-gulls

• 136 and penguins lined the sandy shore, and I saw several large black sea-eagles. A pretty waterfall, gently descending from

133 the high grey cliff, was decidedly ornamental to the scenery and useful to the wayfarer, as it afforded my ponies and myself a good drink of deliciously fresh water. Far off in the distance I could distinguish a long tongue of land. At Shaubets I was told that it was the peninsula on which *Kossuri*, or *Kushiro*, as the Japanese call it, is situated. I left Shaubets early in the morning, with the intention of pushing on to Kushiro, thirty-one miles distant. At Shiranuka, only ten miles from Shaubets, I changed my ponies. Shiranuka is an Ainu village, 362 the inhabitants of which employ themselves in collecting and 000 drying seaweed. There are also seven or eight Japanese

Ainu having informed me that it was very far, and that I could only reach it at night. I crossed the stream in a "dug-out," and found the track on the other side. I walked fast, for the most part through a thickly-wooded country, and at about sunset I reached Tetcha. The distance from Kutcharo, I should think, is about ten or twelve miles. Tetcha is an Ainu village, near which a few Japanese houses have been built. The Kutcharo River intersects it, and the sulphur train from Yuzan stops here to take water on its way to Shibetcha. The train had gone through some hours previously, and I was left the alternative of walking on to Shibetcha, twenty miles further, or of sleeping at Tetcha. I had walked twenty or twenty-two miles already that day, and I felt in very good form. I knew that it would be full moon that night; and walking through a forest by moonlight has always had a great charm for me. Watching the shadows, with their thousand different fantastic forms, running in and out through the trees and playing round them, has the same weird fascination for me as one of Tieck's tales, or the suggestive music of an æolian harp. Some of the Ainu and a Jap entreated me not to attempt to cross the forest at night, for wolves and bears were numerous, they said, and in all probability I should be attacked by them. This last announcement, which I was destined to hear every day in Yezo, and which, of course, I did not believe, decided me to go, and I started. [36]

"But," cried after me the astonished Japanese, "*anata micci wakarimasen!*"—"You do not know the way!"

"*Kamaimasen, Sayonara!*"—"It little matters; good-bye!" was my reply; and I left him standing there perplexed, looking after me as if I had been a phenomenon. [36]

The Japanese in Yezo and the Ainu never on any account travel far at night; and as for going through a forest alone, unprotected, and without knowing the way, they evidently regarded it as something more reprehensible than folly. Two days previously, when in the train, I had noticed that the railway described a curve several miles long, and I knew then that by cutting across I could considerably shorten my way. When I entered the forest, the sun with its last rays was casting warm tints on the tops of the pine-trees. Everything [484]

- 136 was still, and only now and then some huge owl, ^{Everything} awakened by the noise of my steps from its day's long sleep, would fly away, starting off on its night's peregrinations and depredations. I walked mile after mile, and finally struck the rails again. On a white post I saw a cipher in Chinese characters, which brought me back to the reality that I was still seventeen miles away from Shibetcha. I followed the line of rail as closely as I could, and late at night I reached Shibetcha. I roused the people at the *Marui yadoya*, and, having eaten some salmon and water soup, I retired to my *foutangs*, between which, it is useless to say, I slept well. I had walked forty-two odd miles that day, and it had been a pleasant change from the continuous riding on pack-saddles.

[137] The next day I rode down to the coast to the bay of Akkeshi, about forty-two miles east of Kushiro. The road is very good all the way, and has on each side woods of oak and pine trees. The traffic on it is at present very small, and the only living creatures I saw during the twenty-eight or thirty miles were a beautiful long-tailed red fox and a number of Japanese convicts led by a policeman. These were dressed in red trousers and a short red coat made of coarse material. They were walking in a row, and they were chained two by two, and, moreover, a long rope joined the chain of each couple to that of the next, so that all couples were tied together. The end of this rope was held by the policeman. Some of them wore large hats entirely covering their face; others wore no hat at all, and had their head shaved in a peculiar manner. They were mostly bare-footed, but a few wore straw sandals. The Government wisely makes use of these convicts in opening roads and other public works, and after their term of punishment is expired, these men almost invariably become fishermen. A great part of the Japanese population of Yezo is composed of exiles and ex-convicts; in other words, Yezo is nothing more or less to Japan than what Australia was to England some years ago.

Nearing the coast I passed the "Tonden" of Hondemura, a colonial militia farming settlement. A long line of new houses, all exactly alike in shape and size, and built at intervals, stretches on each side of the wide road. Each of these houses is inhabited by a man who has served his time as a soldier,

133 called Se-Cherippe, which contains many shoals and low islands, near which are beds of oysters of enormous size, the shells of some measuring as much as eighteen inches in length. The Koro-pok-kuru, by whom this district was formerly thickly populated, seem to have relished this diet, as we find thick beds of discarded shells on the top of some of the lower hills, and in many places, especially in the vicinity of pits. These shell heaps are similar to those found on the main island of Nippon, and attributed to the Ainu. (See Chapter IX.)

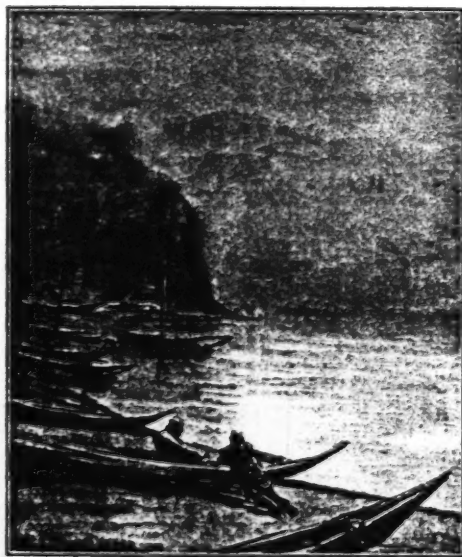
The country round the bay and the lagoon forms a high land or plateau between two hundred and three hundred feet above the level of the sea, and the higher ground is thickly wooded, thus supplying Akkeshi with abundance of timber, mostly of evergreen trees, as Todo and Yezo-matzu, two spruces common in other parts of Yezo as well. With its good harbour, its large export of oysters, salmon, herrings, fish-manure, and seaweed, besides its seal-fishery and the quantity of good timber easily cut and transported down the lagoon and across the bay for shipment, it is not surprising that Akkeshi has become, after Hakodate, the most important centre on the southern coast. It is nearly half as large again as Kushiro, and has as many as nine hundred Japanese houses, besides sixty or seventy Ainu huts.

162 The Ainu were formerly extremely numerous in this district; but few of them are left now, and those few are indeed poor specimens of their race. They have nearly all

164 become bald, and they seem to suffer very severely from rheumatism. Thick fogs are very prevalent along the coast, and it is but seldom that one can obtain a view of the whole bay. These fogs naturally render navigation unsafe, and are one of the great drawbacks to the prosperity of the place.

132 However, our good Londoners could tell us that greater evils than fogs can exist. I have no doubt that at some future date we shall hear of Akkeshi as being the most important port in Yezo, when a railway to join it to Shibetsu shall have been constructed. The sulphur of Mount Yuzan will probably then be taken direct to this place instead of Kushiro, owing to the safety of its harbour, an advantage which Kushiro does not possess. The Akkeshi Bay is also interesting from a picturesque point of view, when fogs give one a chance of seeing the surrounding scenery.

seeing the surrounding scenery. Some fine headlands are found near the town of Akkeshi, and also on each side of the opening of the bay into the ocean. On the eastern side, the two islands of Daikuku and Kodaikuku, joined to the mainland by the low reef, slightly under water-level, which goes round the bay, are of some importance for an artist. This is especially true of the larger island of Daikuku, which rises at a considerable height above the sea, forming majestic cliffs, beautiful in shape and colour, on which myriads of seagulls, albatrosses, and penguins have chosen their abode, finding in these almost untrampled and picturesque cliffs a safe place in which to lay their eggs and rear their young. Here they live undisturbed, save for the dashing waves of the ocean, which make the earth tremble and the rock crumble to pieces, but only meet with a blithesome welcome from the screaming, light-hearted, fat, and lazy-winged inhabitants, to whom those waves bring good stores of daily food.



AKKESHI IN A FOG.

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left, as by pulling the rope hard, and thus squeezing the animal's nose, its head is turned in the direction in which it is pulled, and it is soon taught that this is the way it must go. Furthermore, should the pony bolt, it can be stopped by pulling its head close to its haunches, thereby making it impossible to continue its race. In the latter case it often happens, especially with an untrained pony, that it will spin round, trying to stretch its twisted neck by pushing its head away from the side of its body, and the result is generally a bad fall of horse and rider.

Another thing of which one ought to be careful is to keep one's legs out of the reach of the brute's teeth; for it is not infrequent that instead of the man punishing the animal, the animal revenges itself on the man; and the incautious traveller realises Sydney Smith's position, and finds that to a Yezo pony, as well as to an English cart-horse, "all flesh is grass."

From Riruran, for about fifteen miles, the way is merely a mountain track; and I dare say that in fine weather the scenery along it is picturesque. Unfortunately, when I went through, the fog had become more and more intense, and I saw very little of the landscape. At places the track led down to the sea, and then mounted up again over cliffs and high lands. As the mist, which came in gusts and waves, deepened or lightened in intensity, the rugged precipitous rocks, formed mostly of conglomerate, sandstone, and breccia, took all sorts of fantastic forms. Along the coast were many Ainu huts inhabited by half-castes and by Japanese. The Ainu were once very numerous in this district, but few of them are to be found now. The few remaining ones have yielded to the more civilised Japanese, and have become their servants. They are used as menials in most of the fishing stations, always acting under the directions of Japanese masters. Very frequently they are employed as tenders of horses, and in some places as guides for traders and travellers from one station to another.

Not far from Riruran the mouths of two lagoons have to be crossed, the larger of which is called Saruffo-Ko, or "Lake in a grassy plain." Cranes, swans, and ducks are numerous in these lagoons.

The track continues mostly over cliffs and mountains till

The Pico Strait, between Etorofu and Kunashiri, is about fourteen miles wide, and a strong current from the Okhotsk Sea passes through it, causing the sea to break in heavy tide-rips and overfalls similar to those observed in the La Perouse Strait, between Yezo and Sakhalin. Similar tide-rips are observed also in the channel between Etorofu and Urup, but, being much wider (about twenty-four miles), they seem there less formidable.

Kunashiri is the next largest island in the Kuriles after Etorofu. It is about sixty-five miles long, and very narrow; varying from three to eight miles in width. The north-east portion is somewhat wider, and extremely mountainous. The highest peak of this mountain range is the Tcha-Tcha-Nobori (the old-old-mountain), which is said to be about seven thousand five hundred feet above the level of the sea. From this volcano starts a chain of hills—some pyramidal in form, others somewhat rounder at the top—which forms the backbone of the island. Two more active volcanoes besides the Tcha-Tcha are on the south-west portion of Kunashiri, but they do not rise to a very great altitude. On Horanaho or Rausu volcano sulphur accumulations are found, and at Pontoo (small lake) sulphur bubbles out from the lake bottom, and seems to be worked with profit. The Tcha-Tcha-Nobori is curiously shaped. It is like a large cone cut about half-way up in a section, to which a smaller cone has been attached, leaving a wide ring right round. It is extremely picturesque, and a worthy finish to the strange outline of Kunashiri Island.

Vegetation and products are the same as in Etorofu. Salmon is plentiful, and a few fishing-stations are spread out here and there at long intervals on the coast. As in Etorofu, the population of Kunashiri migrates there from Yezo during the fishing season, and leaves the island almost deserted in winter. The strait separating it from Yezo is only ten or twelve miles wide. Bears and foxes are said to be very numerous in all the larger islands of the Kuriles, and seals are captured in large quantities during the winter months, more especially in the islands nearer Kamschatka. Small game, as ducks, snipes, and sandpipers, is abundant. Besides the ruggedness and strange aspect of its numerous volcanic peaks, the bareness and the loneliness of the coast, there is nothing in

—the Notoro-ko. The Abashiri Lake finds an outlet in a river ¹³³ which goes by the same name of, and falls into the pretty Bay of Abashiri; but the Notoro-ko, as well as the larger lagoon of Saruma-ko, which one comes upon after having passed the two villages of Tukoro and Tobuts, open directly into the sea. The strong current and the tide often block the entrance of these lagoons, and the rising water finds an outlet in a different spot. These lagoons are separated from the sea by a long and narrow strip of sand-hill; and crossing the outlet always involves great danger if the unwary traveller does not choose the right moment. The tide creating a great inequality of level between the sea and the lake, it follows that at the opening of the lagoon the water either throws itself from the sea into the lagoon, or *vice versa*, according to the ebb or flow, and makes a kind of whirlpool. The Saruma Lake being much larger than any of the others, while its mouth is much smaller, and underlaid with quicksands, the danger is even greater, and the safest way is always to get across in a boat at slack water. The Saruma Lake is about fifteen miles in length and from two to three miles wide. Its water is salt, and large oyster-banks are found in it. It is also a favourite resort for seal and mallard. In winter they can be killed in great numbers, but in the warmer months they are shy, and very difficult to approach. The south-western shore of the lake is thickly wooded, and has as a background a long range of high mountains with smaller mountains in front of it.

At Tobuts, a small village of a few huts, situated at the mouth of the Saruma lagoon, I halted for the night. There was a change in my diet that day, and I was entertained, or rather I entertained myself, to an oyster supper. They were enormous oysters, similar to those found at Akkeshi, but not very palatable. However, I was in luck that day, and not only did I have this oyster supper, but I actually was the hero of a tender little idyll. In this country surprises never come alone, and while I was sketching in the twilight to pass away the time, a tall slim figure of a girl came out of one of the huts. She had slipped her arms out of her robe, leaving the latter to hang from the girdle, and her breasts, arms, and the lower half of her legs were uncovered. She was pretty and quaint with her tattooed arms and a semicircular black

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080 close to the sea. North of this river there are three more lagoons—the Komuki, the Shibumotzunai, and the Yassuchi, the first two of which have direct estuaries into the sea, generally blocked by drift-sand, and both are as dangerous as the Saruma lagoon when the water unexpectedly overflows. Owing to the heavy rains on the mountains the level of the lakes had risen considerably when I went through, and crossing the mouth of the first in a flat-bottomed boat, I was nearly swamped. The Ainu who was ferrying me across did not lose his presence of mind, and after a long struggle and violent efforts we reached the opposite shore. Yubets is a village of eighteen Ainu and three Japanese huts. The Ainu along these shores are extremely hairy, and some of them have red beards, while others are bald. Near some of their huts you may see cages where foxes and eagles are kept in captivity.

142 The women, all the way to Soya Cape, the most northern point of Yezo, have given up tattooing a long moustache and their arms. A small semicircular spot, similar to the tattoo of the Shari women, is nevertheless not uncommon. Bears, yellow and black, again are said to be in huge quantities on the thickly-wooded mountains at the back of the Saruma and other lagoons.

000 The coast is most desolate-looking. One may travel mile after mile without seeing a hut or meeting a single human being. Now and then, when I came to a lonely fisherman's hut, I was civilly treated; and, riding from morn till night, I reached Shari Mombets, where there are forty Ainu huts and about the same number of Japanese fishermen's shanties. It has a small anchorage for small junks only; but, unfortunately, it is not well protected, as the reef of rocks which runs in a north-east direction does not extend far out to sea. I was roughly treated here at first, for some Russian convicts, who had escaped from Sakhalin in an open boat, had been drifted by the current down this coast, and previously to my arrival had landed in the vicinity of this village. They were half starved, and could not speak a word of the language. They had no money and no clothes, and none of the natives seemed willing to help them in any way. Now that the long-wished-for freedom was obtained after years of servitude and chains,



AN EAGLE-DISPLAYED SABLE.

CHAPTER XIV.

Along the Lagoons of the North-east Coast—From Shari Mombets to Poronai.

I PROCEEDED north. The Ainu scattered here and there on the coast seemed to be hairier and uglier than any of their inland brethren. Two or three women had already put on their winter fur garments, as the cold weather had begun; and they looked extremely picturesque in them. Most of the huts were uninhabited, and had been abandoned by their owners. The sky was whitish and cold, and here and there along the beach some huge bones of whales had been washed

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080 on shore by the tide. Some distance off an outcast horse was
 •136 attacked by thousands of famished crows. It is not an
 uncommon occurrence in Yezo. The black scavengers generally
 attack very young animals, and, flying on the pony's
 head, peck out its eyes. The pony, frightened, and driven
 mad by pain, bolts, and in his blind and reckless race either
 falls down a precipice and is killed outright, or else is driven
 to the coast by these daring wretches, which continue to peck
 at him with cruel and ceaseless avidity. There, with its way
 barred by the waves, tortured to death, and neighing
 desperately, the helpless beast succumbs, and affords the
 hungry birds a good meal, while hundreds gathered thick on
 the body, peck the poor brute to death. Thousands of others
 sit screaming in long rows round the scene of the fight,
 attentively watching for the final result, when they too can
 join in, and experience the joys of sated hunger. Nature can
 indeed be cruel.

158 I stopped at a hut. My host was decidedly peculiar. For
 142 convenience we shall call him Omangus, which only means a
 "gone man," or a lunatic. I had heard of him further south,
 and I was anxious to make his acquaintance. I had not been
 five minutes in his hut before I perceived that he really was a
 lunatic. His head was of an abnormally large size; his skull
 was well developed at the back, with those prominent bumps
 behind the ears which show great love of eating. His
 forehead was high, and very slanting; the upper part was
 wider than near the eyebrows, which were so thick and bushy
 as nearly to cover the eyes. His nose, with its large nostrils,
 was stumpy and covered with hair, while his enormous
 projecting eyes were restless and fierce. His luxuriant
 moustache and beard matched the thick crop of long black
 hair which covered his whole body. His legs were short,
 wiry, with stiff and swollen joints, probably owing to rheu-
 matism. His arms were very long, and his toes were also
 abnormally long. Altogether he had the appearance of a
 158 large orang-outang more than that of a human being. All
 his movements resembled those of a wild beast, and now
 and then, when pleased or dissatisfied, he would groan in
 a way not dissimilar to the growling of a bear. In fact, he
 was labouring under the belief that he was a wild beast of

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brushes in order to take his likeness. I had till then relied on my power of "willing" people, when my host, seizing the opportunity of my turning my head away for one moment,



MY HOST, THE MADMAN.

grabbed the stone which he had picked up, and threw it with great force at me. I was hit in the ribs, and was hurt sufficiently to lose my temper. I went for him, and gave him a sound thrashing, which sometimes has more effect than all the "willing" in the world. He became docile after that, and I took him outside and forced him to squat down.

XIV. *THE MANIAC AND THE FRIENDLY CROWS* 149

He was restless while I was painting him, and hundreds of half-starved crows, which seemed to be on good terms with my sitter, gathered round him, chatting in their incomprehensible and noisy language. Some of them even flew on to his back and shoulders, and he touched them without their flying away. 123
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I was astounded at the familiarity which existed between the madman and the birds. They seemed to understand each other, and had I only been sufficiently imaginative I might have asserted that I even saw them kissing him. Unfortunately, when the first astonishment was over I understood the reason of the affection on the part of the scavengers, and the whole mystery was unveiled to me. Like all mysteries, the apparently extraordinary friendship between the madman and the black birds turned out to be a plain bit of literal prose, and, I must add, a very disgusting bit. The maniac was covered with vermin, and the affectionate kisses of the crows were not kisses of love or sympathy, but only mouthfuls of parasites, which they found among the thick hair of his body.

Two or three times the maniac crawled up to me, and seemed anxious to touch the colours on my palette, and also to put his fingers on the sketch. He saw that he gained nothing by being a foe, so he became a friend. He even became a great friend when I presented him with a shiny silver coin. 123
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Though Omangus was undoubtedly insane, he was a very practical person. As will be seen by the illustration, his attire was simple, and no allowance was made for pockets. He looked at the coin, turned it over in his hands several times, and grinned; then he placed it in his mouth for safe keeping. His mouth was apparently his purse. As I saw that he was fond of silver coins, I gave him one or two more, and all of them were religiously kept in the same natural pocket, except at night, when he hid them under a large stone. At sunrise they were collected again and placed back under his tongue or in one of his cheeks.

I cannot say that my host was by any means brilliant, but, like most lunatics, he was a good soul apart from his little peculiarities. It was unfortunate that he had lost the power of speech, or I might have learnt some strange things from him.

660 myriads of birds stretched in two or three lines along the shore. Like the "beasts which roamed over the plains" in Alexander Selkirk's lament, they had seen so few human beings as to be indifferent to me and my pony, and I could walk among them without disturbing them or causing them to fly away. The penguins were my greatest source of amusement, with their fat bodies and their funny way of lifting up one leg as I was approaching, in order to get enough spring to raise themselves from the ground had I attempted to capture them. I was somnolent, according to my then custom, while watching these droll birds, when not more than two hundred yards ahead I saw two large eagles. One of them was perched on a low cliff, the other was flying about, now and then returning near to its mate. I dismounted, with my revolver in my hand; I had a pocketful of cartridges. I crept stealthily from rock to rock, keeping well out of their sight until I came close to the pinnacled rock on which they stood. I was then about fifty yards from them, and it was useless my firing at such a distance with a revolver. I peeped over the rocks, and one of them saw me and flew away, while the other remained where it was, stretching its neck in my direction. Its piercing eyes were fixed full on me as I was approaching; it understood that danger was imminent, and it seemed ready to resist the attack. I drew nearer and nearer, and when about four yards away I fired two shots, both of which went through its breast, and the eagle, with its wide-spread wings, fell from its lofty pinnacle and came down heavily on its back.

136 In its last convulsions it made desperate efforts to clutch me with its long sharp claws; but a couple more shots finished it. The male bird, which meanwhile had been describing circles high up in the sky over my head, plunged down on me with incredible velocity. I emptied the last chamber of my revolver into him, just as the wind of his large wings made my eyes twinkle; and to evade the grip of his outstretched claws I had to cover my face with my left arm. The report stunned him, and flapping his wings, he rose again, to resume his circling over my head, leaving a few of his feathers floating in the air. I reloaded quickly, and each time he attacked me he was received with a volley. Another bullet went through

his wing, and his flying became unsteady; he flew on to a distant cliff, and there he remained. I seized this opportunity of carrying the dead bird away and lash it on to my saddle; but while I was so engaged the male eagle flew back to the pinnacle where I had first seen the two together, and stretching his enormous wings to their full width, screamed as if in despair. On the pinnacle was their nest and young, and that was why the female had kept watch and ward over her eyrie, and also why she had not abandoned it even when I approached.

I mounted my pony and away I rode with my prey. The male bird followed me for miles and miles, and now and then I had to fire to keep him at a respectful distance. Ultimately he left me, and my delight was immense when, instead of seeing him over my head, ready to plunge on me at any moment, I saw him disappear behind the cliff, flying rapidly but unsteadily back to his eyrie.

As I now made sure that he had no intention of pursuing me any longer, I dismounted, and proceeded to skin the eagle I had shot. It was decidedly a magnificent specimen. It measured seven feet from tip to tip of wings, and its claws were nearly as large as a child's hand. The semicircular nails measured two inches, and were extremely pointed, which fact made me feel very thankful that I had just escaped the grip of its male companion. The beak was enormous, of a rich yellow colour, the upper mandible overlapping the lower. The feathers were black all over, with the exception of the tail, which was white. I believe that this kind of eagle is generally called the "black sea-eagle," and is found in Kamschatka, Yezo, and also along the Siberian coast of the Japan Sea and Gulf of Tartary.

I found a sheltered spot, and with my large Ainu knife proceeded to dissect the bird. Each minute seemed as long as hours, for I feared the male bird might reappear on the scene as I was thus occupied in stripping the skin from the carcass of his beloved helpmate. There is no knowing what effect anatomical researches might have on a Yezo eagle. My heart bounded with joy when the operation was successfully completed, and I went to wash my hands in the sea. I came back to the bird, or rather its skin, and I was indeed proud of my work, when a horrid idea struck me. How was I to get

●136 ~~Seals are very plentiful on these shores as far as Abashiri~~ but the greatest number are found on the Saruma lagoon. In winter it is not difficult to come within reach of them, but even in September I saw many of them. They were, however, very shy, and when they caught sight of me instantly disappeared under water.

132 A few miles from Poronai I came to a headland, and about one mile from it lay the small island of Chuskin.

The coast again, instead of being sandy, showed traces of its volcanic formation, forming beautiful cliffs and a rugged outline, rising in terraces at places, or cliffs of clay and gravel sediments, with reefs extending far out to sea, while below them stretched a beach of coarse sand or pebbles, strewn with enormous volcanic boulders. These terraces are wooded mostly with alder, Yezo fir, and beech.

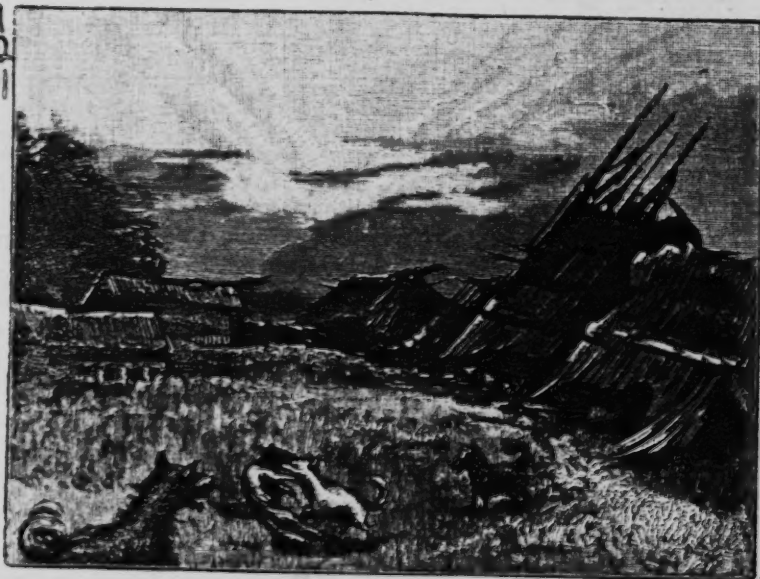
Soon after crossing the Porobets River I came across the wreck of a sailing ship, which lay flat on the shore disabled and dismantled; and at last I reached Esashi. There I again noticed a curious fact, which may be of some interest to anthropologists; namely, that Yezo is mostly formed of Tertiaries and volcanic rocks, and that the Ainu are mostly to be found in regions of Cainozoic or Tertiary formation. In volcanic districts they are very scarce. This is curious, for it is a well-known fact that the typical life-form of Tertiaries is anthropoid apes, and it is a remarkable coincidence that we should find ape-like men populating the same strata.

From Esashi the coast is extremely rough and rocky for about eight miles. I had to take my famished pony up and down steep mountains rising directly from the sea in places where the beach was impassable. Owing to the lack of grass my wretched beast had but little to eat; and what with the danger of riding, and the miserable condition my pony was in, I had to walk most of the way and lead him. Shanoi, about thirteen miles further, came in sight—a group of wretched fishermen's huts; and from here the coast was somewhat better. The scenery all along is beautiful, especially looking back towards the Shanoi Mountains. I saw one or two abandoned huts blown down by the wind, but no people.

Near Shanoi the eruptive rocks and granitic cliffs suddenly

- 136 Herrings are plentiful all along the coast, but fishing stations could not possibly pay, even if any were established, owing to the difficulty and expense of carriage and freight, and the risk that ships would run in calling at such exposed and unprotected shores.

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AINU VILLAGE ON THE EAST COAST OF YEZO.

000 for about four miles, and forming a kind of lagoon at its outlet, which seems now to be working towards the northward again. All the other rivers on the west coast tend northward owing to the drift-sand which the current brings north. It is strange that the Teshio should partly be an exception to this rule, though we have ample evidence, even in this watercourse, of the movement of the sand, for the bar at its mouth almost entirely blocks its entrance, and rapidly works in a northerly direction. Thus there is no doubt that the sand travels towards the north all along the west coast.

•136 Sea-trout is abundant in the Teshio River, but salmon, with which this stream formerly abounded, are now less plentiful owing to the sand-bar which blocks the entrance.

501 A gale was blowing fiercely when I crossed the lagoon in a small Ainu "dug-out," and my pony was made to swim across. Two or three times we nearly capsized, and we shipped a lot of water. It was just like sitting in a bath with water up to my waist; but the Ainu, who had as much as he could do to paddle me across and tow the pony as well, comforted me by saying, "Now that his 'dug-out' was full, we could not ship any more water, and that his skiff, being made of wood, could not sink!"

000 After a long struggle we got safely to the other side, and the Ainu boatman guided me for a mile or so to the fishing village at the mouth of the river. It has but ten huts, all more or less miserable. The pony was so done up that he was hardly fit to carry my traps, much less could he have borne my weight. I could not get a fresh animal, so I had to push forward walking, and dragging the beast on as well as I could. This had the advantage of keeping me warm, which I needed badly, for what with the cold and my dilapidated costume I was more nearly frozen to death than was pleasant. The track was heavy in the soft sand, and the dangerous and numerous quicksand streams were enough to make a saint swear—if swearing would have done any good. How unspeakably desolate it all was! Not a soul to be met; not a hut to be seen! Here and there more wreckage and drift-wood on the shore, telling of storms and death, and the absence of all human aid. At last I came in sight of an Ainu hut; but as I drew near I found that it was abandoned. My meals,

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609 most distant point from the door and the window. Occasional callers are received on the side nearest to the door.

985 The few Ainu who possess mats on which they sit during the day hang them up at night round the hut, probably to protect themselves from the liberal ventilation, which even those who are used to it find trying when a gale is blowing or the thermometer is very low.

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264 There is no particular spot inside the hut set apart for meals, and the refuse is either thrown into a corner of the hut or flung outside the door and left there. It is difficult to say whether the inside or the outside of an Ainu hut is the dirtier. Heaps of stinking refuse are accumulated round the dwellings, and in summer-time these heaps are alive with vermin—mosquitoes, flies, *abu*, and black-flies. It is quite sufficient to move a step from the door to see a cloud of these noxious insects rise, and each one of them will have a bite at you.

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136 Inside the house you are no better off. *Taikki* (fleas) are innumerable, and of all sizes, not to mention other well-known but usually anonymous enemies of the human skin.

The first night I slept in an Ainu hut, though I was provided with insecticide powder, I was literally covered with bites. With my fondness for statistics I proceeded to count them, and only from my ankle to my knee I counted as many as 220. The rest of my body and my head were covered in the same proportion, but I gave up the attempt to ascertain the exact number—the task was too overwhelming. My skin, however, got so inflamed by these bites as to produce fever, which lasted two or three days. After that time I never again suffered to such an extent, perhaps owing to the fact that no free spot was left to attack, or may be from that curious process called acclimatisation.

342 The Ainu huts are built entirely above ground, and are used alike in winter and summer.

[168] In olden times the hut was always destroyed at the death of its owner, or when abandoned; but in the former case the custom is seldom practised now, and in the latter they are merely left to decay.

It is singular that migrating Ainu, coming across an uninhabited hut, never live in it, but build a new one for themselves.

INTRODUCTION

by Hitoshi Watanabe

THE AINU are the aboriginal people of Hokkaido, southern Sakhalin, and the Kurile Islands. They have been noted for their hirsute bodies, wavy hair and long heads. In 1939 the Ainu population of Hokkaido was estimated at 160,000, and there had probably been little change since 1854. There were possibly another 10,000 scattered in the other islands.

Hokkaido is an island of about 30,000 square miles, situated north of the main Japanese island of Honshu, between 41° 30' N. and 45° 30' N. and 140-145° E. The northern end of Hokkaido is about twenty nautical miles away from Sakhalin, and to the north-east the Kurile Islands stretch away towards Kamchatka. The climate of Hokkaido is sub-arctic; yearly mean temperature varies between 5.2° C. and 7.6° C., with a long snow season from November to May. The island is well wooded with fir, spruce, birch, oak and elm. Most of the rivers rise in a range of mountains which runs through the centre of the island from north to south. Grizzly bear and deer are found in the mountains, and salmon run in most rivers from May till October. In the past the Ainu lived mainly by hunting and fishing, and also collected wild plants and berries.

Contact between the Ainu and the Japanese is of long standing and has taken different forms. Before 1599 contact must have been limited. In 1599 Japanese who had established their headquarters in the south-western end (Matsumae) of Hokkaido were recognized as the Japanese Matsumae clan by the Tokugawa Shogunate. They were given rights of ownership in this and the adjacent area as the clan territory (Matsumae-chi). Settlement of Ainu in the area was

[p. 1]

I

INTRODUCTION

The Ainu in Hokkaido.

101 The Ainu are an aboriginal people living in Hokkaido, southern Sakhalin,
131 and the southern part of the Kurile Islands (Teikoku Gakushi-in, ed., 1944a,
142 p. 7). They have been noted for their hirsute bodies, wavy hair and narrow
161 heads. They number about 17,000 (ibid., p. 7). The Ainu population of Hok-
kaido was estimated in 1940 at about 16,300 (NATORI, 1945, p. 280), a figure
which has remained almost stable since 1854¹⁾.

191 Hokkaido is an island of about 77,900 square kilometres (Tokyo Temmon-
dai, ed., 1954, Sect. Geogr., p. 7), situated north of the Japanese mainland be-
tween circ. 41°30'N and 45°30'N and circ. 140°E and 146°E. The northern tip
of the island is about 40 kilometres away from Sakhalin and to the northeast
132 of the island the Kurile Islands stretch away towards Kamchatka. The an-
nual means of temperature for the years 1921-1950 vary from 5.2°C. to 8.5°C.
in different areas in Hokkaido (ibid., Sect. Meteorol., p. 8). There is a long
season of snowfall from October to May (ibid., Sect. Meteorol., p. 34 and pp.
36-42) (in Obihiro on the middle Tokapchi, from November to May). The
monthly mean temperatures in the island for the years 1921-1950 indicate
below 0°C. for the four months from December to March²⁾. Apart from some
local differences, at least in Obihiro on the middle Tokapchi, this is roughly
the period of base snow which covers the ground through the winter (Obihiro
197 Sōkō-sho, 1959, p. 8 and p. 24). The island is well wooded: the southwestern
part is rich in latifoliate trees represented by beech while the northeastern
part abounds in coniferous forests, the representative species being firs,
Abies sachalinensis and Picea jezoensis (MIURA, 1933, p. 275 and p. 278³⁾.

133 From north to south through the centre of the island runs a range of hills
and mountains the highest of which is Mt. Taisetu, 2290 metres above sea-
level and in which the main rivers of Hokkaido have their sources. Among
these rivers, the longest is the Ishikari (365 km), followed by the Teshio (306
km) and the Tokapchi (196 km) (Tokyo Temmon-dai, ed., 1954, Sect. Geogr.,
p. 27). In most of these rivers there are successive runs of salmon, *Oncorhyn-
chus masou* and *O. keta*, from early summer to early or mid-winter (OYA,
1954; MIHARA et al., 1951). Among larger land mammals in Hokkaido are
brown bear, *Ursus arctos*, and deer, *Cervus nippon* (HATTA, 1911; INUKAI,
433 1933, 1934 and 1952⁴⁾). The Ainu exploited these resources by hunting and
fishing, and also collected wild plants.

the old year. But the revival of desire for anything fresh drove them forth to fishing as well as hunting and collecting. Nevertheless, it was not until the coming of cherry salmon that they went into any intensive fishing activity. Nor did the total amount of catch in this period come to so much as might be stored away for any great length of time. The major species of fish taken in this period were *chirai*, *Hucho perryi*, *supun*, *Tribolodon* spp., and *kabachep*, *Cottus* spp. [226] [221] [134]

The large *Hucho* which appeared first with the thaw in the rivers, were speared with the *marek* usually in tributaries where water was clearer (p. 54). With the coming of the season, at least in Nitmap on the upper Tokapchi, the headman went every day to a prescribed spot on the Sahorun, a tributary of the Tokapchi, to watch for the arrival of the first fish (Note 62). [622]

For catching the *supun* the basket trap, *urai*, was used in the main stream and/or tributaries, and the small bag-net was manipulated by two operators usually in streamlets. Although the bullhead or *kabachep* could be found all the year round, it was captured with the small bag-net only in early spring when few other varieties were to be had. The Ainu seldom stayed out overnight fishing these varieties. Attention should be drawn to the fact that the Ainu, at least in Tokapchi and Otopuke, treated *Hucho perryi* and even *Tribolodon* with some ritual as for dog salmon and cherry salmon (Note 62).

Cherry Salmon Fishing.

The cherry salmon, *ichaniu* or *ichanui*, *Oncorhynchus masou*²⁰¹, was one of the major food supplies of the Ainu. Ecology and ethology of the salmon related to Ainu fishing habits are summerized in Note 26. With certain difference in time in different rivers and in the upper and lower courses of the same river, the runs of the salmon began in the upper Tokapchi and the Otopuke in *shimauta chup* or around July; in the Azuma in July or August (p. 70). When the fish were ready to appear in the river near their own settlement, the Ainu observed a pre-fishing ritual at a prescribed spot on the bank of the river along which their settlements were situated (Note 62). The function was one of the major events in the whole cycle of their seasonal activities, for it marked the opening of a new season devoted to fishing. Indeed, from then to autumn no regular hunting was undertaken. After the observance of the ritual they immediately set up a sort of weir, *tesh*, in the river close to the site of the ritual. The ritual and the weir fishing were carried out by the cooperative group of families (p. 43). The weir was used effectively during the night when the runs became active. To catch ascend- ing shoals those groups living downstream on the deeper and broader water-courses usually employed the trawling-net, *yash ya*, which they operated from a pair of dugouts at night. While at weir-fishing every night, they took a nap and rest by turns in the hut built by their weir. [576] [226] [512] [513]

1; [Errata: the word "ceartin" should read "certain"--Analyst]

hup, *Abies sachalinensis*²²⁴. In the second phase the scene²²⁴ of hunting shifted accordingly from the fields up to the hills. Huntings on the fields were usually done by hunters out from their homes in the settlement for the day, whereas for the hill hunting the hunters from most settlements migrated in parties to near the area where deer concentrated to pass the winter (Fig. 8 and Map 2). The hunters stayed at their huts in the valleys of streams down from the winter quarters, chasing their game with hounds and with hand bows and poisoned arrows. They usually returned home when the snow was too deep for them and their dogs to walk in. In either of Tokapchi and Otopuke, hunting activities during this second phase were performed only by part of the hunters, and in Nitmap on the upper Tokapchi at least, by some younger, unmarried hunters. In short, those activities were more or less supplementary to field hunting. They seem to have fluctuated in proportion to the scarcity of meat in actual store. [231] [433]

Spring hunting.—In spring the surface of the snow on the hills thawed by day and hardened again by night. Then deer hunting was resumed by hunters back at their huts near the winter quarters (p. 54). For some time early in the season, they used their hounds to drive the animals from their quarters down into glens still filled with snow and then shot them with hand bows as they fled struggling in the hardened snow. They also hunted the game lured by fresh leaves or small twigs of trees fallen on the ground, with spring bows set around them. As the snow began to disappear and the plants pushed forth their buds, deer gradually came down in herds to the lower plain in search of food. From the winter quarters down to the fields deer passed by way of the ridges of hills. Their tracks, *yuk apiri*, were much more fixed between the winter quarter and the bottom of the ridge than on the open fields. They continued hunting by means of spring bows set along the migration tracks as well as by hand bows till the base snow disappeared from the fields and the downward migration was completed. Each hunting party constituting a hut group (pp. 43-46) practised the spring bow hunting in their own hunting territory, that is, the dale valley in which their hut was located (p. 31). [132]

Besides the methods mentioned above, the Ainu hunted deer down with dogs, caught them by the horn or neck with ropes and killed them with clubs as they fled struggling in the snow or crossed the rivers²²⁴. This method was widely practised among the Ainu; however, it seems to have been only supplementary to the others. It was also the only method of deer hunting by women and children. [431] [462] [561]

Bear Hunting.

The Hokkaido species of bear belongs to *Ursus arctos*, a kind of brown

1. [Errata: the word "scene" should read "scene". Cf. errata sheet, p. 164-A--Analyst]

224 bear⁴¹⁾. It grows to a large size and is of ferocious nature. The Ainu hunted
 [136] for it and killed it in a positive way with spring bows and arrows tipped
 [278] with poison prepared from the wolf's bane, Aconitum, and even with hand
 bows. The Ainu were most probably the only known people to use bows and
 arrows as chief implements for hunting the brown bear (WATANABE, 1953).
 Moreover, it seems that no people in the neighbouring areas ever hunted the
 [231] bear with such degree of active, organized effort as the Ainu. The Ainu
 habits of capturing and rearing young cubs and of their ritual killing were
 quite remarkable (p. 75), as was their well developed method of bear hunting.
 [237] Furs of the animal were the most important item of barter with the Jap-
 [439] anese. Seen from the food economy of the Ainu the bear was not so import-
 [433] ant as deer or salmon. Throughout the areas investigated by the present
 writer, rather few Ainu hunters could bring down or capture as many as eight
 bears, including cubs, in a year.

The bear has a hibernating habit. In early spring in Hokkaido the bear
 gradually came out of its den and, tracing chiefly the ridge where the snow
 melts earlier, came down to the lower hills and the level plain where food
 [137] could be found early. In autumn the bear went about in search of nuts and
 berries growing in plenty by the mountain streams. It grows very fat during
 the autumn. When snow came, the animal began to retreat upstream to the
 depth of the mountains, where it went again into hibernation in its den.
 Zoological data on those habits of the brown bear in Hokkaido have been
 given by HATTA (1911) and INUKAI (1933)⁴²⁾.

In Hokkaido, hibernation dens of bears were found in comparative abund-
 ance in those rugged mountain districts where rivers have their sources⁴³⁾.
 The hibernation centres as known to the Ainu were distinct from the winter
 quarters of the deer even in the same river valley. These latter developed
 on the strip of lower hills mostly wooded with firs and lying on each side
 of a river valley (Notes 3, 4 and 33). The tracks for the seasonal and local
 migration of the animal, known by the Ainu as *noru* or *chikushiru*, were
 more concentrated, mingled and permanent on the ridges and in the small
 glens nearer to the hibernation centres. Farther away or downstream, they
 were more scattered and less stable. Moreover, the bear is non-gregarious;
 its tracks were narrower and less distinct than those of the deer which is
 gregarious.

[1825] With full knowledge of their game, the Ainu selected bear hunting grounds
 [342] in those source areas of rivers where there were hibernation centres (Note
 36, f) and in each ground a hut was built for hunters to pass each season.
 These hunting grounds lay farther from the settlements and more interior
 than the deer hunting grounds (Fig. 8 and Map 2). Though much fewer,
 bears could be found without the source areas; if found, they might be caught

805 (25) The Ainu months.—On either of the Tokapchi, the Otopuke and the Azuma, the Ainu had twelve successively named months covering the four seasons of the year: *shune an chup*, *kuekai chup*, *zuurup chup*, *toetanne chup*, *haprap chup*, *kiuta chup*, *shikiuta chup*, *momauta chup*, *shimauta chup*, *moniorap chup*, *shiniorap chup* and *urepok chup*. That the divisions seem to have been common to all the Hokkaido Ainu is indicated by information compiled by TAKABEYA (TAKABEYA, 1941, pp. 147-9). At least with the upper Tokapchi Ainu it seems that the custom was to begin with *shune an chup*; however, it has not been verified yet in any other area. The Ainu months have been correlated by some students of the Ainu to the twelve months of the Japanese lunar calendar (*ibid.*, pp. 147-9). Both the above-cited material and that of the present writer indicate that *shune an chup* corresponds to the tenth month of the Japanese system and *urepok chup* to the ninth; by the solar calendar, *shune an chup* corresponds roughly to November and *urepok* to October.

- 136 (26) The cherry salmon, *Oncorhynchus masou*, which resembles *O. kisutch*, silver salmon or coho, which abound in the North Pacific and North America, are peculiar to Japan and its neighbouring waters. In Hokkaido especially they are found in such abundance that they come only second in importance after the dog salmon, *O. keta* (HIKITA, 1956, p. 33).

226 Generally speaking, cherry salmon in Hokkaido begin to run for spawning in early May, with of course some difference in different rivers (SANO,

221 1950, p. 16; IGARASHI, 1946, p. 13). In most of the Hokkaido rivers the fishing

136 season lasts from June till September (HIKITA, 1956, p. 34; MIHARA et al., 1951, pp. 34-35) and passes into the dog salmon season that follows (ŌYA,

1954). In the Tokapchi today the season lasts from early June till late August,

while that of the dog salmon extends from early August to late December (MIHARA, 1951, pp. 34-35). As for the height of the season no reliable infor-

mation is available except Ōno's, which gives it as from July to September (Ōno, 1933, p. 24). A journal kept by a group of the earliest settlers on the

[27] middle Tokapchi (HAGIHARA, ed., 1937) records in effect that in the 1883 sea-

son the first cherry salmon were taken in July (*ibid.*, p. 134) and in the 1884

season in June (*ibid.*, p. 137); in both seasons the runs and the landing were

136 largest in August (*ibid.*, pp. 135 and 170). From the start of their run or arrival to their spawning, cherry salmon have a longer period to live in rivers than dog salmon (SANO, 1950, p. 16), their spawning period beginning

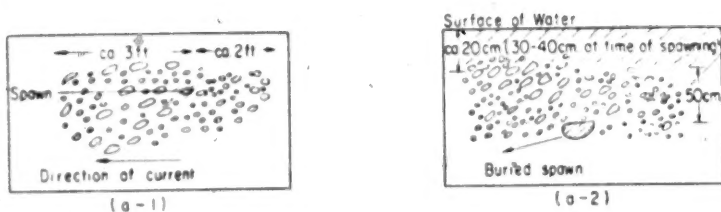
in August (HANDA, 1933, p. 16; ŌNO, 1933, p. 17) or early September (SANO, 1950, p. 16) and ending around October (HANDA, 1933, p. 16; ŌNO, 1933, p. 17). After entering rivers, cherry salmon continue their runs feeding and growing until they become full spawners, so that they go scattering into all tributaries, large and small (IGARASHI, 1946, p. 13) and spawn in the upper reaches (ŌNO, 1933, p. 17; SANO, 1950, p. 16) or uppermost reaches of the streams (HANDA, 1933, p. 16). There is no running up into the glens in the upper reaches of the rivers until breeding begins (oral information from the Chitose Branch, Hokkaido Salmon Hatchery, 1957). For the spawning behaviour of cherry salmon, which resembles that of *O. keta* (SANO, 1950, p. 19), see description in Note 28.

(27) The importance of the dog salmon as food for the Ainu may be illustrated by a record of about 200 Ainu dying from starvation in Ishikari during the winter of 1725 and the following spring after disastrously short salmon runs in the river Ishikari during the autumn (Hokkaido-chō, ed., 1937, Vol. 2, p. 301 and Vol. 7, p. 56). Another record shows that in 1884 salmon runs in the middle course of the Tokapchi were so small that the Ainu in that area were on the verge of starvation in February of the following year (HAGIHARA, ed., 1937, pp. 171 and 188).

(28) Concerning spawning behaviour, spawning-beds and spawning grounds.

The spawning behaviour of the dog salmon as described by SANO and NAGASAWA (1958, p. 12) may be summarized as follows. When salmon running in shoals reach favourable spots, they disperse to mate for spawning. The female digs out a cavity in the river bed, while its mate goes round on patrol to keep off any invading males, at times going some distance in driving them off. In about an hour the spawning cavity is ready, and the pair nestle down in it and emit spawn and milt. This over, the female covers up the spawn laid with some gravel from the river bed and finishes the whole work. The covering takes about two hours, during which time the male stays by the bed to protect it from digging by any other individual. Spawning, however, seldom completes in one place; soon after one spawning many individuals begin preparing for another. A second spawning, if any, is performed by the same pair of fish in a place not far from their first spawning-bed. When everything is over, the female stays about its bed, becoming gradually emaciated until finally it dies.

Observations in the Shiraoi indicate that the parent fish lie in hiding in bank-side deeps during the daytime and come out for spawning between nightfall and daybreak. Unless when running in large shoals or pressed for immediate spawning, they generally spawn by night, most actively near day-
1. [Errata: the word "some" should read "same". Cf. errata sheet, p. 164-A--Analyst]



A

Fig. A. Spawning-bed. (a-1), ground plan; (a-2), cross section.
(Shiraai Jigyō-jyō, 1956, p. 6).

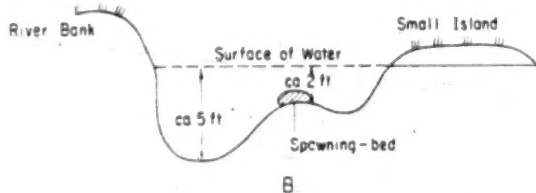


Fig. B. Cross section of a spawning-bed in Area B in the
Shiraai. (Shiraai Jigyō-jyō, 1956, p. 4).

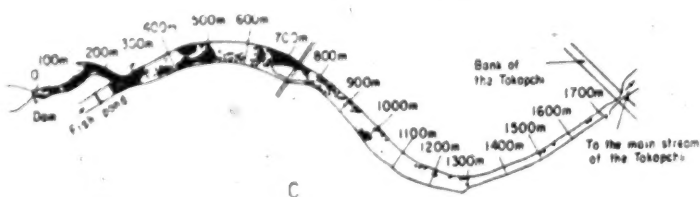


Fig. C. Distribution of natural spawning-beds and spawning
grounds in a small tributary of the Tokapchi. (SANO and NAGA-
SAWA, 1958, p. 3).

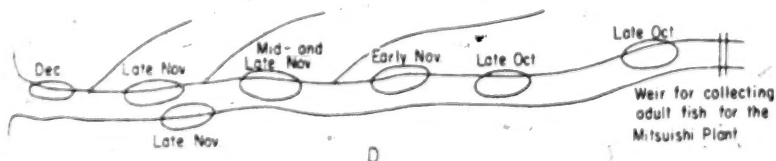


Fig. D. Distribution of the spawning areas or grounds as related
to the time of their occurrence. (Mitsui Jigyō-jyō, 1956).

break. In fact, any species of fish, whether spawning or not, behave more actively by night than by day (Shiraoi Jigyō-jyō, 1956, p. 4; oral information obtained from Chitose Branch of the Hokkaido Salmon Hatchery in 1957).

An individual spawning-bed may be readily detected by the presence of a number of relatively large pebbles showing in one spot. An example of the form and size of the bed is shown in Fig. A (Shiraoi Jigyō-jyō 1956, p. 6).

A marked tendency is that the dog salmon spawns generally in a relatively shallow place where gravel and underwater springs concur (SANO and NAGASAWA, 1958, p. 4). The same tendency is reported from Shiraoi, as will be seen from Fig. B (Shiraoi Jigyō-jyō 1956, p. 4). Accordingly, spawning-beds in any stream are distributed in some particular areas or grounds, in groups or concentrations of different sizes and densities. Fig. C illustrates the distribution of spawning-beds and spawning grounds observed and recorded in the Mem, a small tributary of the Tokapchi (SANO and NAGASAWA, 1958, p. 3). Natural spawning grounds or concentrations of spawning-beds annually recur in practically the same sites (Shiraoi Jigyō-jyō, 1953, p. 3).

The time of spawning is influenced primarily by the temperature of the river water; the higher the temperature, the longer the period needed for the salmon to grow into full spawners in any particular stream. Shoals, therefore, running earliest in season have to ascend farthest upstream before they can spawn, while those running later as the water becomes colder have less to travel; the last spawning-beds of the season in Hitaka, for instance, occur at 2.3 km. from the river mouth (oral information obtained from the Chitose Branch of the Hokkaido Salmon Hatchery in 1957). The distribution of the spawning areas or grounds as related to the time of their occurrence in the Mitsuishi in 1956 is shown in Fig. D (Mitsuishi Jigyō-jyō, 1956).

Observation and recording of the actual conditions of natural spawning-beds in the Hokkaido rivers, however, began only in 1956 (Hokkaidō Sake Masu Fuka-jyō, 1956). As a matter of fact, every river ascended by the dog salmon in Hokkaido today has some governmental installations near its mouth and/or on its lower course for capturing parent fish to yield spawn for artificial incubation. As a result, only a small number of individuals now spawn naturally, while those running and spawning above the installations are few in the extreme (SANO and NAGASAWA, 1958, p. 2; NISHINO, 1958, p. 51). Investigations by the present writer indicate that before the general opening up of the island by the Japanese dog salmon had always swarmed the upper reaches of the rivers, that large-scale spawning grounds had been distributed along the river courses and that they had great influence on the distribution of Ainu settlements. The distribution of spawning grounds as Ainu local group territories will be shown in the text (pp. 60-62) and their more detailed location is described elsewhere (WATANABE, 1962).

226 (29) The fishing season among the Ainu of dog salmon, in either of the
 221 Tokapchi, the Otopuke and the Azuma, covered the following three months;
wrepok chup, *shune an chup* and *kuekai chup* (p. 70). That these months cor-
 respond approximately to October, November and December has been explained
 in Note 25.

The fishing season in the Tokapchi is from early September till late
 December (MIHARA et al., 1951, pp. 34-5), and at the governmental fishing
 installation at Chiyota, located 40 kms. up from the river-mouth, several fishes
 per day begin to be caught in early September and the landing falls off in
 late December (Tokapchi Shijyō, official catch register for 1933-1955; oral
 information from the Branch in 1959). The run into the Tokapchi is so
 checked by a dam at Chiyota and the fishing installation lying lower that
 the number of fish running farther upstream is estimated to have decreased
 by 70 to 80 per cent (SANO and NAGASAWA, 1958, pp. 2 and 6). Apart from
 the situation, it is reported that in the Mem, a minor tributary on the middle
 course, the run occurs in late September and ends in early November; how-
 ever, rumours point to fairly large runs seen formerly in December and even
 in January (ibid., p. 6). It is recorded in the diaries of first group settlers
 "Banseisha", immigrated to Obihiro on the middle Tokapchi in 1882-3 that
 in 1882, 1883 and 1885 dog salmon appeared in the area in October and as-
 cended in increasing numbers in December, while in 1884 they appeared in
 small quantity in September, with runs still small even in October and falling
 off in December; that the runs ceased at last in January in either of the
 years mentioned and the fish seen in that month were old ones such as were
 caught by few people (HAGIHARA, ed., 1937, pp. 106, 136-7, 167, 170-1, 188 and
 191).

[136] (30) *Meorun chep* regarded as the silvery salmon.—Night-fishing with torch-
 lights was a practice among the Ainu of the anterior generation on every
 river course during the latter part of the dog salmon season. On any river
 course of the upper Tokapchi, the Otopuke and the Azuma as well as other
 rivers investigated by the present writer, the torchlight-fishing began in
shunean chup, the month to start fishing with *shune*, the torch. The month
 136 approximately corresponds to November (Note 25). The beginning of the fish-
 ing season was marked in every river course by the arrival of a specific
 variety of dog salmon. This variety was what the Ainu called *meorun chep*
 [825] in the main Tokapchi and the Otopuke areas, or *mata chep* in the Azuma,
 Mukawa and Shikot areas; meaning by *me* 'cold', by *mata* 'cold season' and
 by *chep* 'fish'; although these later runs were of special significance to the
 natives, no reference seems to have been made except by BATCHELOR. The
meuren chep and *mat chep* referred to by him shows every indication of

identity with our variety. He writes: "Meuren-chep, n. Silver salmon. 136 Same as Mat-chep" (BATCHELOR, 1926, p. 283); "Mat-chep, n. Silver salmon. *Oncorhynchus kisutch* (Walb)" (ibid., p. 278). The silver salmon, *O. kisutch*, also known as 'coho,' occurs in great quantity in the area extending from the North American coasts to Alaska, but it seldom appears in the territorial waters of Japan (ŌSHIMA, 1940, p. 249). It is a very rare species in Japan and has been caught only several times so far in the rivers of Hokkaido (HIKITA, 1956, p. 31). The *meorun chep* or *mata chep*, then, seems a different variety from the silver salmon but may be identified as the 'silvery salmon' on the following evidence. The *meorun chep* or *mata chep* was distinguished by the natives by its silvery colour as against the spawning colour appearing on the common dog-salmon, by its smaller size generally and its arrival with the cold season, that is, late in the period of dog salmon run. It will be seen that all these features are in agreement with those of the variety known in Japan as 'silvery salmon'. The latest researches indicate that the silvery salmon, or 'ginke-sake' as it is called in Japan, is also known as 'mejika', 'ginpika' or 'gira'; it arrives at the end of *Oncorhynchus keta*'s runs in all the rivers in Hokkaido and other regions of Japan ascended by *O. keta*; the majority found are not full-grown but are fairly small-sized; it undergoes no change of colour for spawning but retains its silvery colour into maturity; finally, its arrival signifies the end of *O. keta*'s runs (SANO, 1947, p. 43). Inference is made that the variety is of the same species as the common dog-salmon but that some physiological variation has brought out the apparent difference (ibid., p. 44). *Meorun chep* is regarded likewise by the Ainu as the same kind as "*shiipe kamuchep*" with the runs that precede it. In the river Chitose or Shikot today at least, the silvery salmon arrives each season mingling with the common dog-salmon and then gradually increases in number till it predominates at the end of the season (SANO, 1946, p. 40), though the ratio of mingling and the time of its appearance varies in different rivers (SANO, 1947, p. 41). For the other Hokkaido rivers no report is available; only it is informed that in the Tokapchi in ca. 1946 a fairly large amount of 'mejika' or silvery salmon were witnessed ascending during December and January in the area around the Chiyota salmon fishery. Such runs were known as "last catch"; but in recent years they have almost ceased to be seen (oral information obtained in 1959 from the Tokapchi Branch, Hokkaido Salmon Hatchery).

A case of night-spearing by torchlight employed for a specific species of 226 salmon is found also among the Klallam Indians on the Northwest Coast of 171 North America. The Indians use this method for silver salmon that run from October till December and not for dog-salmon and other species that run earlier (GUNTHER, 1927, pp. 198 and 201). No further details are made known.

● 136 31 The deer, *Cervus nippon*, drops its white spots in autumn and turns its coat into winter fur. The change completes itself, in Japan proper at least, between late September and mid-October, the older the individuals the earlier. The mating period extends from early October to late December with the height in mid-October to early November, at which time males bell most (MAIZUMI, 1949, p. 139, cited from NAKAJIMA). In Hokkaido the mating time is said to cover the period from late September to October (INUKAI, 1952, p. 41).

32 Seasonal migration of the deer.—It is noticed in a report by INUKAI, (1952), a zoologist, that, apart from and parallel to local migrations of deer between their wintering quarters on the hills and the lower plain within the same river valley, there occurred others on a larger scale extending over different river valleys, and that this habit (latter migrations) of the game was turned to account in some districts by Ainu hunters.

"The wild deer of Hokkaido fed on wild plants of almost every kind. Leaves of bamboo-grass, grazed in all seasons, were their chief winter food....

"Formerly (i.e. before the opening up by the Japanese Government got under way, that is, before the 1880's), while each summer lasted and food was plentiful everywhere, small herds of deer could be seen scattered all over the island. Late in autumn every year, before winter came with deep snow which buried all food plants, the deer of Teshio, Ishikari and Shiribeshi migrated in large flocks to Ifuri, Hitaka, Tokapchi, Kushiro and Nemuro. Far more flocked to Hitaka and Tokapchi than elsewhere, making these excellent hunting grounds for the Ainu.

"Before its opening up, the whole island was covered with dense forests; deer roamed about by trails known as 'deer paths,' reputed to have been so well beaten that they looked like human ways. These tracks they followed in their seasonal migrations in spring and again in autumn. When their way came to large rivers such as the Ishikari, they always swam across at the same points, thus affording ideal sites for Ainu hunters lying in wait, as has already been stated.... A similar description is given by BATCHELER (of the deer of the west crossing rivers on their way to Ifuri in the east during September and October).... "In spring when it thawed, deer went back by the same routes from their wintering in Hitaka and Tokapchi. And this they had repeated year after year until they became scarce. Then they ceased to move on any large scale but stayed the whole year in their winter quarters in Hitaka and Tokapchi. They no more had need to venture a long way from these wintering areas where they could find plenty of food plants to support their small herds" (INUKAI, 1952, pp. 14-16).

[33] About the wintering quarters of the deer.—Any Ainu informant from any district will testify that wintering quarters of the deer, of which there were many sites, were found not on the level plain but on the hills, generally in places sheltered by evergreens, mostly firs, where the snow was never so deep as to make it difficult for the animal to find bamboo-grass and other food during winter; that Ainu huts for deer-hunting were erected near those wintering quarters. It must be noted, however, that not all their huts and their hunting grounds occurred near those specific quarters which bore the title. It seems that *rikoruya* or *yuk ria ushi*, as some wintering centres were specifically named, were relatively large-scaled. Apparently, they were not many in any river valley. The Ainu word '*rikoruya*', meaning 'wintering place of deer', is preserved to this day in some place-names (INUKAI, 1952, p. 10). 136
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[103]

The writer's investigation shows that on the upper Tokapchi there existed five such named wintering places; two on the Panke Nikoro glen (*Panke Nikoro opashi an rikoruya* and *Panke Nikoro okimun an rikoruya*), two others on the Penke Nikoro glen (*Penke Nikoro opashi an rikoruya* and *Penke Nikoro okimun an rikoruya*) and another on the Pennai (or Penkenai) glen (*Pennai an rikoruya*). These five were the deer-hunting grounds of the people of Kuttarashi, the uppermost settlement on the river course. The huts for mountain hunting of deer in winter belonging to the cooperative groups of Nitmap, were found in the Shintoko, Penke Otash, Panke Kinaushi and Penke Kinaushi glens, all situated near wintering centres. But of all these only Penke Kinaushi and Panke Kinaushi, where there were dense growths of firs, had each a *rikoruya*, there being none in the other dales more sparsely wooded by the trees. On the Otopuke there could be identified only three '*yuk ria ushi*', named *Nukanan etoko yuk ria ushi*, *Kumaneshiri ebakike yuk ria ushi* and *Seta etoko yuk ria ushi*, respectively. All these were in the hills thickly wooded by firs. As there were no other hills to speak of, people of the whole river course, as it is said, went for deer hunting in the hills mostly in these areas. It seems, however, that of these three the uppermost Kumaneshiri shows no trace of having been developed by any other group than that of the uppermost settlement. In fact, there were other nameless centres utilized along with the so-called '*ria ushi*' as in the Nukapira glen. The examples given above will be sufficient to show that Ainu huts and grounds for deer hunting were never restricted to the major wintering quarters specifically titled '*rikoruya*' or '*yuk ria ushi*', but that they were established in nameless centres near each settlement as well, so long as they could satisfy the need of the group concerned. 136
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[34] Another methods of deer hunting.—That the commonest method of deer 224

224 hunting was by use of arrows poisoned with aconite, whether for hand bow or spring-bow, is confirmed by a study of INUKAI (INUKAI, 1952). He reports also of a mass technique employed by hunters working together, or driving a deer herd by using dogs down a precipice and then clubbing them to death, and another of capturing the game after driving them into a lake or the sea. Setting the noose on a trail was also practised in some areas, but this does not seem to have been common.

136 35. The species *Ursus arctos* are distributed over Hokkaido, the Kurile Islands excluding the middle part, Sakhalin, Kamchatka, the Maritime Provinces, northern Manchuria, Siberia and even Europe. Some of the brown bears in Hokkaido reach as large as 2 ms. or more in length and 300 to 400 kgs in weight (INUKAI, 1933, p. 57).

36. *Ursus arctos* of Hokkaido.—Its ethology and ecology concerning Ainu hunting will be summarized from zoological descriptions given by HATTA 1911 and INUKAI 1933 and 1934 as follows.

a. When the snow on the lower damp places begins to melt and the surface of the ground begins to appear in spring, bears come out of their dens one after another even though the snow still remains on the mountains. There are some fluctuations in different areas and in different years; however, in any case, they begin to leave their hibernation dens in late March and are mostly out already by the end of May (HATTA, 1911, p. 34 or by mid-May (INUKAI, 1933, p. 63). At about the time their winter fur turns into summer fur (ibid.).

b. When the base snow reaches 2 or 3 inches deep, every bear retreats into a den. In most years and areas, the base snow forms in Hokkaido between mid-November and mid-December (HATTA, p. 35). It is also reported that most bears start hibernation in November and there is a tendency of bears with cubs or in pregnancy retreating earlier than others (INUKAI, 1933, p. 59). INUKAI states that their winter fur begins to turn into summer fur about mid-May and the summer fur back into winter fur in November (ibid., p. 63).

c. Bears, excluding cubs, usually hibernate each in a separate den (HATTA, 1911, p. 36; INUKAI, p. 63). The cubs are born in the dens in January (ibid., p. 37 or during the period from January to March (INUKAI, 1933, p. 64). In most cases, the number of cubs at one birth is 2 (HATTA, 1911, p. 37) or 1-2 (INUKAI, 1933, p. 64).

d. Usually the dens are natural caves. However, holes under the roots of big trees, or under rocks, or in the earth are also utilized (HATTA, p. 35). There is also contrary information that most bears dig the holes themselves though some make use of natural caves or holes of big trees (INUKAI, 1933,

p. 59).

Dens in very good conditions are used again in the following season by the same individuals, or sometimes by different individuals even two or three years later. For this reason, the Ainu regard the bear's den as something like a property (*ibid.*, p. 63). 136 •
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e) Place of hibernation and seasonal migration.—The bear is an animal which takes its abode in the mountain forest; however, owing to the food condition, it performs fairly constant migration. At the end of the autumn, it comes down from the mountains in search of food considerably near to human habitation and then begins hibernation. Coming out of its den in spring it goes back again to the interior (INUKAI, 1933, p. 58). In the mountain and forest district of Akan which retains more primitive conditions than other districts, according to the Ainu informants, a good many of the bears hibernate in the environ of Mt. O-akan which is rich in rock-caves suitable for their purpose. Part of those bears migrate toward Mt. Me-akan in early spring (INUKAI, 1934, p. 32).

(37) MATUURA's diary of his geographical exploration in 1857-1858 in the Ainu territory in Hokkaido (MASAMUNE, ed., 1937) contains some information on the local distribution of Hokkaido bears which supports the generalization from the writer's own data. The areas described by MATUURA as abounding with bears are all river-source areas (*ibid.*, pp. 148, 156, 417 and 627), and the bear hunting grounds of the Ainu he incidentally recorded are all distributed in the source areas of rivers (*ibid.*, pp. 284, 667 and 678). Regions recorded in connection with the deer are in every case distinct from these areas, places noted for abundance in the animal occurring invariably on level plains or hill skirts (*ibid.* pp. 134, 244, 273, 275, 365, 396, 415, 417 and 663).

(38) The scientific names here mentioned have been taken, for Nos. 9, 10 and 17, from MURAKOSHI and MAKINO's Manual of Flora in Japan (MURAKOSHI and MAKINO, 1956) and, for the remainder, from MAKINO's Manual of Flora in Japan (MAKINO, 1951) by referring through their Japanese names to CHIRI's dictionary (CHIRI, 1953). The places of occurrence or habitat are cited from the bulletin of the Experimental Farm of Hokkaido (Hokkaido Nôji Shikenyô, ed., 1931), with some modifications suggested by Dr. Hiro KANAI, of Botanical Institute, Tokyo University; reference was also made to The Hokkaido Government's Report (Hokkaido-chô, ed., 1917), and to MAKINO's Manual of Flora in Japan (MAKINO, 1951). For detailed information on the cultural meanings and the uses of plants utilized by the Ainu, see CHIRI's dictionary (1953). 127

Isontomam and his family.—Isontomam, another bear-hunter, formed no hunting group with other families; he went alone on any bear-hunting expedition. As far as my informant Ushino observed when at Nitmap, he was the only man in all Pipaushi that captured and reared bear cubs. During summer when he was drafted at some Japanese fishing ground on the sea-coast, his wife Ueashi and his children carried on cherry salmon fishing in the Sahorun staying at a hut in company with Chiokatupa's family and building weirs with them. 159
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43 Coastal people and coastal settlements.—Of the Ainu groups on the Pacific coasts of Hokkaido surveyed by the present writer, the *pishun kotan* coastal settlements were the only ones that voluntarily and regularly practised sea fishing (Note 53). The word *pishun* means 'being at the seashore' but is here of nominal application. Like the *kimun utaru* of *kimun kotan* (interior settlements), these people dwelled on river courses and their fishing activities extending to the sea were oriented primarily to the river (WATANABE, 1954). 226
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The *pishun utaru* lived in groups in one or more settlements situated on the lowermost reaches of rivers close to the estuary (Note 10). On the eve of the farming land allotments there was a *pishun kotan* in the Azuma valley, which formed itself a local group and shine itokpa group. Shortly after in the Mukawa valley there were two *pishun kotan* local groups (Imoppe and Chin) and in the Saru valley at about the same period there were three (Nina, Sarupa and Piraga) at least which constituted a local group respectively. The three *pishun kotan* in Saru and the two in Mukawa formed probably a shine itokpa group respectively. Evidence shows that between the coastal and the interior people in the same or adjacent valleys intermarriages took place and through the affinal relations social intercourse was maintained on private and family levels by reciprocating calls and sending gifts. No evidence is available to prove, however, that even in the same valley the local group cores of the coastal and interior peoples ever represented the member sections of one *ekashi ikiru*, patrilineal kin group of males. Nor is it clear if local groups of the same river *pishun utar* ever formed more than one shine itokpa group. 621
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44 1 Japanese bush-warbler, *Horeites cantans*, appears in the plains in early spring, migrating to hills in the breeding season from April to August; in Hokkaido its warbling begins in about the last part of March (KIYOSU, 1952, Vol. II, pp. 250-2). 136 ●

2 Himalayan cuckoo, *Cuculus saturatus*, crosses over to Japan in the period from the middle part of April to the early part of May, migrating to

- 136 the South to winter there (ibid., pp. 409-11).

3) Japanese cuckoo, *Cuculus canorus telephonus*, crosses over to Japan in the period from the middle part of May to the early part of June, migrating to Malay and New Guinea in winter (ibid., pp. 406-8). In Obihiro on the middle course of the Tokapchi the mean date of its first appearance is May 15th in 1958; it was May 21st (Obihiro Sokkō-sho, ed., 1959).

1, [Errata: "15th in 1958" should read "16th; in 1958". Cf. Errata sheet, p. 164-A--Analyst]

769 known well and by whom the observer was taken care after during their life time. The ritual seems rather to have been a family affair. In either of Azuma and Otopuke, principal ancestors to be worshipped were '*ekashi* and '*huchi* of the household', that is father and mother of the male household-head. In the days of their traditional life it was held on such an occasion as the bear ceremony for which wine was brewed. It was usually carried out by 'close relatives' who voluntarily came together to participate in it after finishing the bear ritual. The social aspect of the ancestor ritual in the traditional age still remains unexplained. KUBODERA 1951 and MUNRO 1962 give some data on the subject in the later period.

224 53 It seems certain—in fact, all informants agree on this point—that among
184 the *pishun utaru* (coastal people) the number of hunters specializing in bear hunting, with grounds and huts mainly for that purpose, was very small in proportion to that among the *kimun utaru* (interior people). As a matter of fact, the *pishun utaru* also went hunting deer, and incidentally bears if any, on neighbouring plains and hills. What characterized them most was, however, the practice of sea-fishing.

776 Reports have already been made with reference to the Saru valley on the
182 customary division of the fishing ground into sections with *kamui*-spirits attributed to each (IZUMI, 1951, pp. 30-31). The same practice is found to have prevailed in the Mukawa valley, where, it must be noted, the division and the *kamui*-spirits attributed were in close relationship with the ecology of the game and the methods of fishing employed by the Ainu.

226 Yanke *tomari* and *repun tomari*.—Of this only a small area near the river
[311] mouth, known as *tomari*, was for actual exploitation. This was the area where the outflowing river current kept the waters relatively free from wind and waves. Here smaller fishes, such as dace and grey mullet, came together and provided a favourable site for seining. At the Mukawa *tomari* only the
[136] people of the river's *pishun kotan*, Chin and Immope, habitually went fishing
[227] with seines, of which they possessed each a set in common. Measuring '22-
[296] 23' fathoms in length, these nets of nettle fibre was made under the direction of each headman from sections assigned to each family in the group. Except in winter, seining was done occasionally whenever the people liked. It was a day's work going out from the settlement and back. *Repun tomari* was the zone of waters lying next to *yanke tomari*; here hinder mountain tops could be seen above fore hills. This was the field of activity for *repun tomari*
[136] *koru kamui*. In one area of the zone near Huihap Cape, which bordered on the territory of the Saru river group, good fishing was made of rays and plaices by setting stretch-rope hung with lines. The sea-bed there is said to be favourable for the habitation of these fishes. Only a few families of the

Only a few families of the

pishun utaru followed stretch-rope fishing: shortly after the land allotments, 2 families out of 10 and odd at Chin on the Mukawa and or 3 out of 11 or 15 at Nina on the Saru. 226
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Each spring and again each autumn, for about a month while favourable weather prevailed for drying and storing away their catches, the males of these families went to stay at seaside fishing lodges, *haina koru kucha* or *pishun ki-ha*, and devoted themselves to fishing with the stretch-rope, '*haina*', while their families remained at home. Information has it that about the same time there were 5 or 6 lodges belonging to the Saru group standing in cluster on their side of Huihap Cape. [221]
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Yanke sotki and *repun sotki*.—*Yanke sotki* was the area lying next to *repun tomari* and extending to where the hinder mountain tops were seen to disappear beneath the horizon. *Repun sotki* was the open sea lying beyond. The former was associated with *yanke sotki kor kamui* and the latter with *repun sotki kor kamui*. It is said that *yanke sotki kor kamui* was the spirit of the younger killer whale and *repun sotki kor kamui* that of the elder killer whale. Little can be known about the probable connection between them and *repun kamui*, king killer whale or chief killer whale, referred to by all informants from interior settlements as a special *kamui* worshipped by *pishun utar*, coastal people. It is also said that *repun kamui* was a brother to *metot ushi kamui*, chief of bears. 823
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The above-mentioned two *sotki* provided the Ainu with fishing grounds for swordfish, *shirikap*. The subdivision of the area seems related with the habit of swordfish and its effect on the method of their fishing. The Ainu fished for them during summer when the fish swam round in groups of several near the sea surface. The fishermen chased them in *itaoma chip*, dugouts with broadened sides, and pierced them with harpoons, *kite*. Harpooning from small-sized dugouts on the open sea of this large fish held as ferocious as the spearfish, was regarded by the Ainu as an operation of as much special ability, both technical and ritual, as brown bear hunting. At the Mukawa shortly after the land allotments only 3 families from the Chin local group core followed swordfish harpooning. It was known that in some years the fish came nearer shore and in others they kept farther off shore. The boundary of *yanke sotki* represented the nearest approach line of the fish known by experience, and the off-shore boundary their farthest line of departure from shore. When the harpooning season came on, the *shirikap* fishermen could foretell the probable course of the fish, whether they would come the way of *yanke sotki* or that of *repun sotki*, by such signs as the high or low flights of fireflies. The coming of swordfish to *repun sotki* meant for the Ainu going out into the markless open sea; it was then that the Ainu became most particular on the observation of their ritual for *sotki kor kamui*. 226
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